MENTAL MAGNETISM

Digitized by the Internet Archive
in 2025

https://archive.org/details/mentalmagnetisms0000edmu

THE MAJESTIC

HOME TRAINING COURSES

OF

THE RALSTON COMPANY

EMBRACING

ALL HUMAN POWERS

1. PERSONAL MAGNETISM . . . Price $5
   In Seven Major Steps
2. ADVANCED MAGNETISM . . . Price $7
   Control of Others Through the Feelings
   (Formerly $25.)
3. MENTAL MAGNETISM . . . . Price $7
   Mastery in All the Conflicts of Life
   (Formerly $25.)
4. SEX MAGNETISM . (Formerly $25.) Price $7
   Private Studies for Male and Female
5. OPERATIONS OF THE OTHER MIND
   Gigantic Powers of the Human Brain Price $7
   (Formerly $25.)
6. SOLUTION OF LIFE (Formerly $25.) Price $7
   Keys to the Deepest Mysteries of Existence
7. UNIVERSAL MAGNETISM . . . Price $10
   Secret Lessons in Control of Self and Others
   (Formerly $50.)
8. FUTURE SEEING AND DESTINY Price $10
   1000 Profound Lessons in Philosophy
   (Formerly $100.)

Now offered in new and enlarged editions, for cash, at above reduced prices. Send for descriptive circulars.

THE RALSTON UNIVERSITY PRESS
MERIDEN, CONN.

Mental Magnetism

A STUDY OF THE

SEVEN REALMS OF MIND

AND

MASTERY

IN THE

CONFLICTS OF LIFE

BY

EDMUND SHAFTESBURY

ISSUED BY THE
RALSTON UNIVERSITY PRESS
MERIDEN, CONN.
1924

COPYRIGHT, 1924
by
RALSTON COMPANY
All Rights Reserved

Printed in U. S. A.

DEDICATION

O THOSE thousands of men and women who, more than a generation ago began the magnetism studies of this series, and who by a wise application of the principles rose out of their humbler ranks in life to the highest achievements possible in this world, as far as ability and environment permitted, and who have had occasion many times to thank those who led them to these studies, this recognition is made as a tribute to that high character that wins the great things of life by earnest and faithful perseverance in whatever is undertaken.

Edmund Shaftesbury.

INTRODUCTION

E WISH to make clear at this early stage of our new work, the fact that magnetism must be understood in its real meaning before its study is begun. It has a physical foundation only in human electricity; but departs rapidly from all connection with that power as it proceeds. It is too often confounded with hypnotism; while, as a matter of fact, it is the exact opposite of that subtle force. The basic law of all these studies is this:

"The person who can be hypnotized is never worth being controlled for any useful association with human beings."

This does not mean that some worthy men and women who are subjects of hypnotism, are worthless; but it means that they lack human value in the great operations of life. The reason is well known. When a person is born with tendencies to cataleptic nerves, that person sooner or later may become a subject of hypnotism or therapeutic suggestion, and the will may be controlled against the desire of the individual.

On the other hand such a possible subject may, by the practice of the various lines of magnetic studies, destroy the cataleptic tendencies, and become forever immune against the influence of the hypnotist. We have had many wealthy and even prominent members of the social world, some of them prominent in church affiliations, who have found themselves subject to the hypnotic influence of others. The famous hypnotist, Carpenter, traveling from city to city more than a generation ago, was able to draw these men and women from their seats in audiences, and often from their abodes, to place them under his will; and, while they shrank from his influence, they came to realize that other minds had more or less of this subtle power over them; and they appealed to their physicians for advice and help. This could not be given them; there was no known treatment for such cases.

In the midst of these struggles of worthy men and women to rise out of what they knew to be a degraded mental condition, it happened that the President of the New York State Medical Society, and the President of the New York City Medical Association, became interested in our magnetism studies to the extent

that they were tested as cures for this cataleptic tendency; and were soon adopted under the best medical advice.

We promised that if we ever re-wrote our Climax work in these studies, which is known as Universal Magnetism, we would extend all the latest and most valuable information into a complete system whereby every student of that large work would be made completely immune from these unpleasant and humiliating influences of stronger wills. This has been done, as the great volume of Universal Magnetism is being re-written in conjunction with this work, and as a companion to it. While this special part is extensive and complete in every detail, it is but a small portion of the whole volume.

We do not teach in any of our magnetism works the use of hypnotism; but we do teach the methods of escaping from that power. When men and women are willing to pay each a large sum, often more than a thousand dollars, to be relieved of this danger, it indicates the desire of people who are humanly valueless to be made humanly valuable; and this has been done and is being done by these studies and *in no other way.* No work plays a more important part than the volume whose introduction you are now reading.

MENTAL MAGNETISM is a most pleasant study. It works, like mercy, both ways. It possesses the surprising merit of enhancing the mental power of the user of it, and of increasing the mental value of those it controls. It enslaves no one; but expands their usefulness, their fitness, their appreciation of the study itself. The user of this force adds to his or her power by adding to the mental worth of others who come within its influence. This is as it should be.

Every great leader in life has aroused unbounded enthusiasm in his followers, generally by the vigor of his mentality, by some fire of thought that has set other minds on fire; and this same method, employed in the quieter walks of life, in the home, in the office, in the drawing room, has accomplished in lesser degree the same results, but with proportionate importance. "I will make my soldiers all great men," said a general, and he thus won his victories through the greater worth of his followers.

Let us hope that the lessons of this book shall help others; first to appreciate your leadership and control; and, then, to find their way to a higher plane in life.

CHAPTER ONE

Plan

OF THE PRESENT WORK ON MENTAL MAGNETISM

The power of the popular mind to believe in itself is very limited.

The technical mind is always narrow. It has no scope, no open fields, no broad landscape. Its facts are laid on shelves in dark vaults, and are taken down one by one as required for use. It gropes in the gloom of these vaults and is never satisfied with things that live in the atmosphere of freedom and beauty. It hunts for theories, and shifts them when proofs are found. The same fact, in many an instance, has had no less than a dozen theories to support, and has outlived them all.

The technical mind devotes itself to disestablishing theories; and thus it has come to its warped shape, and to its habit of discrediting everything.

The popular mind accepts ninety-nine per cent of all the thousands of things it sees, hears and reads. Many minds accept all. The technical mind accepts nothing.

The truth is found between the extremes.

The exactitude of technical terms is no more the truth than are the signboards and milestones along the romantic highway of life; they present cold facts, but omit the vast volume of details and incidents that make up the story of the country and the soul of its inhabitants.

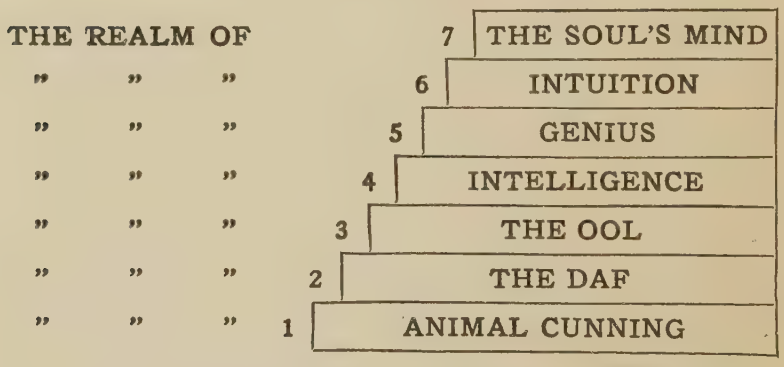
Technical terms and phraseology are signboards and milestones; they present outlines of facts, but omit the great throbbing heart of the whole truth.

In this book we shall avoid all such terms and phraseology, for the deepest problems of science may be better understood when put in popular language than when they are bound in the skeleton of technical description. On the other hand we shall strive

to lift the popular mind out of its habits of credulity, or willingness to believe all it receives.

The everyday terms "smooth," "indented," "center," "surface," and the like, are not far from the real facts, and they make the real facts better understood than if they were weighted down with words of foreign extract. We regard a word as a picture of a condition, and not as an exact reproduction of the analytical details of that condition. The woman who was told that her child had "acute gastritis" was too depressed by the news to be able to do anything for it; but when she learned that it was the plain "stomach-ache" of the good old summer time, she gave it a dose of soda mint and relieved it. Yet it was the fact, from a technical standpoint, that the malady was acute gastritis.

THE SEVEN REALMS OF MIND



The Realms of Mind are regarded as conditions of development. There are Seven such Realms.

They begin with the least developed mind of adults who are sane, and pass on to the most exalted condition that is possible in human life.

The Seven Realms of Mind from lowest to highest are indicated in diagram above.

All through the lessons of this book the attempt will be made to present the system in popular language with descriptions that the humblest mind may understand.

All invasions of the occult realm are avoided, although many students of these pages will incline to the belief that the higher

realms are tinged with the dark science, but the view is a mistaken one.

Some of the words are given special meanings which will be explained as the work proceeds. Thus the full force of the term "animal cunning" is understood when we compare the thought-processes of the fox, the bear and other keen brutes, to the same grade of thought-processes in the human family.

The coinage of two words is a necessity, as will be seen in their respective realms. We deem it useless and in bad taste to coin words unnecessarily; and, on the other hand, we never hesitate to coin words that are needed to make the sense complete. The terms that are thus given life for the first time in this book, are suited to the uses to which they are put. They will be explained in subsequent chapters.

The names of the last four realms are not taken in their usual meanings. Each has a broader, or else a more significant, application. The pupil should study them with great care, as their import is discussed in the introduction to each realm.

Mental Magnetism is the force of an idea. It is the way a thought is formulated in the mind. Its life is due to its application to the subject in hand. It not only arrests attention, but it absorbs it. In presenting this subject to men of analytical habits we have had to contend with the supposition that mental magnetism works through suggestion. It does nothing of the kind. Take, for instance, the skillful drummer, or even the book agent, who knows how to secure attention without subterfuge or trickery; let that attention be secured from the astute mind of the business man or banker; and tell us on what theory it is assumed that the drummer or agent overcomes the will of the stronger antagonist by hypnotic suggestion?

The latter process is used when a mind is only fairly balanced; not when it is set, strong and determined. Suggestion leads a weak mind into doing a weak thing. Mental Magnetism compels a strong mind to do a strong thing.

By this art the weak often lead the powerful.

FIRST STEP

IN

MENTAL MAGNETISM

THE

REALM OF ANIMAL CUNNING

CHAPTER TWO

Savages and Criminals

The distinguished characteristic of this Realm of the Mind is the inability to think in the third stratum.

The first stratum of the mind is its outward thought, or that which is apparent or which may be inferred.

The second stratum of the mind is called "two deep" in this work; meaning that it is a descent of one stratum from the first or outward, and is one remove away from a given assertion.

A person who thinks aloud is in the first stratum. You can get a clear understanding of this proposition if you will draw a circle on a sheet of paper. Let the circle be about three inches in diameter. Let a thickness of a fourth of an inch be taken as the outward layer, by drawing an inward circle that distance from the surface. Then draw a third circle within, having it a fourth of an inch from the second circle, or a half inch from the first. The sizes of the circles will be as follows: The diameter of the first will be three inches; of the second, two and one-half inches; of the third, two inches. They will be a fourth of an inch from each other.

The largest circle we will call the first stratum; the next, the second stratum, and the next, the third stratum. A stratum is a layer. The brain, when very shallow, is round and smooth, comparatively speaking. It is never perfectly round, nor is it perfectly smooth. Even the brain of an idiot has some indentations and convolutions. But, for the purposes of this illustration, it is quite accurate to refer to the brain of a very shallow person as round and smooth.

A shallow mind thinks on the surface of the brain. It is not even "one deep." A cunning mind thinks "two deep," but never more than that, if it is animal cunning. An intelligent mind is capable of thinking "three deep," and a genius can think "four deep." Beyond that the work of probing for facts must be carried on by other faculties than thought; for intuition is the exalted prototype of instinct, and the mental function of the soul is a long step beyond that. It will be seen that the brain is a curious machine.

In the very outset of our study it is necessary to get a fixed idea of what is meant by a stratum of the mind. We use the term in an illustrative sense, and not physiologically. At the expense of numerous repetitions we will state the propositions in various ways, in the hope that every person will understand them.

A bird that keeps at an almost safe distance from a hunter, and lures him on from field to field until she has brought him far away from her nest of little ones, is gifted with the faculty of thinking "two deep." If, on the other hand, she could do nothing but fly to her nest when the hunter approached, she would be a daf, for she would be incapable of thinking "two deep." A daf is generally a human being who is of lower mental caliber than some of the animal species. A daf can think only "one deep," yet may be perfectly sane. He is honest through open-mouthed stupidity, rather than choice.

When a hunter comes along and sees a bird flying steadily toward a certain goal, but by easy stages that invite him to pursue her, he is thinking but "one deep" if he accepts the invitation. He may go through life that way. A brighter mind may suspect that the bird is fooling him, or attempting to do so; and subsequent investigation may disclose the fact that it is the habit of certain birds to lead hunters away from their nests. The hunter who applies this knowledge is thinking "two deep," and he and

the bird are antagonists. The bird has succeeded many times in saving her young; else her gift would have been uselessly bestowed. It is only the hunter of experience who is not deceived. He outwits the bird by thinking "two deep" and thus neutralizes her mental processes. Hence we have the

RULE ONE:

The mind that thinks "two deep" while another mind thinks but "one deep" on the same subject, gains the supremacy.

RULE TWO:

The mind that thinks "two deep" in antagonism to another mind that thinks "two deep," neutralizes the latter's effort for supremacy.

When an experienced hunter has come to know the cunning mind of his prey, and to act upon that knowledge, he neutralizes the cunning by his "two deep" process of thinking. Now if the bird could think "three deep," she would still be supreme. By this we mean if, when she observes that he is not deceived by her short flights away from her nest made to mislead him, she could fly *toward* her nest and so lead him *away* from it, she would be thinking "three deep;" but there is no instance of any mind lower than the human, having the power to do this.

Let us re-state the proposition:

1. A bird notices the approach of a hunter. She flies away from her nest, taking short journeys, and he follows her, thinking that he will trace her to the nest. He is a novice. He thinks "one deep," for he believes that she is anxious for her young and would naturally go to them. She thinks "two deep," for she sees that he is a novice.

2. Had she thought "one deep" she would have gone to her nest, and he would have followed her. Hence the

RULE THREE:

The mind that thinks "one deep" in antagonism to another mind that thinks "one deep" on the same subject, leads to a concurrence of belief.

3. Now had this same bird (after noting that the hunter did not follow her as she tried to lure him away, but that he went in an opposite direction) been able to understand that all experienced

hunters did this, she might have saved her young by checkmating his cunning. He learns what birds seek to lure hunters away from their nests, and he regards their flight as attempts to deceive him. *He goes in a direction that is opposite to that taken by the bird.* Had she been able to think "three deep," she would have gone directly to her nest when she saw that he did not follow her.

Is this principle understood?

Nature, while denying the "three deep" power to all minds lower than the human, has nevertheless saved many a species from destruction by the endowment of the faculty of thinking "two deep."

A wild turkey, as a rule, does not use the "two deep" method. She gets out of danger as soon as possible and loses no time in taking her young with her. Prof. Nelson Wood, a lecturer at Ralston University, tells of an instance in which a wild turkey saved both herself and a large flock of young by the "two deep" method. A wild turkey is very wild. It fears man and avoids him. The sight of a human being near by causes the greatest consternation. In this case the hunter came upon the turkey and her flock by a sudden bend in the road. She was cornered by the fence. He expected to see her take flight in the instant. He knew her nature and had never been deceived. In this case the wild turkey walked very slowly and unconcernedly up to the hunter, at the same time giving a low-tone signal to her flock, which caused them to get under the fence leisurely and move away. The hunter, amazed at the tameness of the mother-turkey, laid his gun down and called her to him, thinking to capture her alive. She actually walked up to him, allowing his hands to almost touch her. This she repeated until a signal from the flock showed that they were safely away; then, asserting her wildness in all its force, she took wing and was off before he could get to his gun and raise it. This is an example of an exceptional use of the "two deep" method by a wild turkey who was not supposed to be endowed with the faculty. Had it been a habit, the hunter would not have been deceived and she would not have saved her life and her flock.

Many animals possess the faculty and use it. The bear pretends to be sound asleep when his prey approaches, and he makes no mistake in "waking up" too soon. We once approached a chained cub, who knew the limits of his tether to an inch. "The

bear is asleep," we said. "Move your foot another inch and he will grab it," replied the hunter. We did not do it. Many species that think "two deep" prey upon others that can think only "one deep." It is evidently a plan of nature.

While this faculty is abundantly active in the human family, it is known as "animal cunning," for it shows kinship between the species. It is employed sometimes by nations as individuals. The Japanese are almost without exception given to the habit of thinking and acting "two deep," for they are the greatest liars on earth. They lie as a national habit. Practically all their merchants and traders cheat. They attempt to defraud each other as well as foreigners.

On the other hand, the Chinese are incapable, as a rule, of going further than "one deep;" hence they are dafs. The Chinese blood is somewhat mixed, and there are some natives who think "two deep," and but few who go to "three," while "four deep" is a physiological impossibility with them.

If the lawyer in court could analyze the mind of his opposing witness, at least to the extent of knowing what stratum he is using, no falsehoods would ever decide a case; and if the present study accomplishes no more than to give attorneys the key to this greatest of all problems in their profession, it will have done the world a service. Before the final page is reached we expect to have shown the way to all this and much more.

A mind may be capable of thinking "two deep," or even "three deep," and using itself in the first stratum, or "one deep." The first stratum is merely the concurrence of a fact with the mind's statement of it, or perception of it. "If Mr. Smith is in the house, and you tell me that he is in, this is a statement in the first stratum of the mind. If you lie about it, the second stratum is employed; and your mind is running a depth of distance that includes both strata, for it knows and thinks that Mr. Smith is in the house, while it is trying to make me think that he is not." This double mental process is at work in two parts at the same time. It is like saying to oneself, "I know the fact to be as it is, but I am trying to make another person think of it as it is not." This may be called lying, deception, fraud, strategy, diplomacy, cunning, shrewdness, financeering, or anything else you like; it is the use of the second stratum of the mind.

A lamb in Wall street is a person who thinks that all there is

in the game is to use the mind "two deep;" that is, to play opposite to what is told him, or what appears to him on the surface. He would be a daf if he used his mind only "one deep," for he would follow every advice given him and would soon be fleeced. Of course many of the lambs who operate in Wall street (or, to use a better phrase, allow themselves to be operated on,) are dafs in the first round of their experience. They believe what they are told, and do as they are advised. This is thinking "one deep." It is true that every year witnesses the advent of many young men, and some women, to whom great fortunes have been left, and who wish to change a million dollars to a hundred million by the magic wand of Wall street. They follow the advice of typical operators there; their fortunes melt away like snow flurries beneath a July sun; they think "one deep;" they are dafs.

But the experienced lamb knows better than to do as he is told; he does the opposite; he takes advice in reverse order; when given the hint that it is a good time to buy Manhattan, he sells; and vice versa in all stocks. He is always after tips, always thankful for them, always keeping his own counsel, and generally getting fleeced. Why? Because brokers know that breed of lambs; they know that, if they appear in Wall street after their first experience, they have learned a lesson, and are thereafter suspicious of all advice and tips. Hence the operators tell the lambs to do the right thing, knowing they will do the opposite; the lambs do the opposite, and are again fleeced. That is what they are lambs for.

We recall the case of a business friend who had a few thousands to invest every week or two. He asked for the address of some notoriously untrustworthy broker who always knew the market. To this broker he talked like a novice in stocks, which in fact he was. He argued to himself that the broker would seek to win his confidence at first. Now this was thinking "three deep." Had he fully trusted the broker, he would have used only the first stratum of his mind; he would have followed his advice. Had the business man fully distrusted the broker, he would have sought his advice solely for the purpose of going opposite to it. But here was a case where he distrusted the broker; while the latter believed that he was trusted. He distrusted him, yet knew enough of human nature to believe that the broker would not defraud him in the first deal. He suspected that the broker would guide him

aright, especially if there were but few thousands involved at the start; just as the three-card monte and other fakirs permit their victims to win in the first round or two; or just as the newly found companion gains the confidence of his victim by a few preliminary successes.

This is thinking "three deep." It is "one deep" when the broker is honest, the client trusts him, and his advice is acted upon. It is "two deep" when the broker is dishonest, and his advice is not acted upon as given. It is "three deep" when the client distrusts the broker, yet believes that the broker will turn third corner of a mental triangle, but generally come back to the straight deal, but getting down to the third stratum before finding a reason for doing so. "Three deep" sometimes goes off to the third corner of a mental triangle, but generally comes back to the starting point; like a yacht that sails out and back upon the same course. It is tabulated as follows:

1. "One deep;" or honesty.
2. "Two deep;" or dishonesty.
3. "Three deep;" or honesty used for dishonest ends.

This little table is valuable as food for reflection, and should be kept constantly in mind.

EXAMPLES of "THREE DEEP."

A. You meet a green goods man. He sells you a hundred dollars' worth of good money for fifty dollars in your good money. He tells you it is counterfeit, but that it is so made that it passes for good money. As an example of this he takes a twenty-dollar bill to the bank and gets it changed for four fives. He shows you that the banks can't tell the difference. He says there are just as skillful engravers and printers outside the government employ as there are in it, and that it stands to reason they they could make money that looked genuine. You believe his argument. He has used mental magnetism by substituting a believable proposition for your distrust; and, as you wish to get rich quick, you allow him to do your thinking for you. So you part with fifty dollars of your good money for a hundred dollars of his good money which you believe to be counterfeit. You think "two deep," for you suspected him at first, and required absolute proof. He thinks "three deep," for he is compelled to be honest for dishonest ends. Yet a person may think "three deep" for honest ends.

Now if you were to think "three deep," you would get the better of him yet. You would suspect that he was honest for dishonest ends. You would know that the second deal would give him a lot of your good money for a lot of his worthless money; and you would deal with him through a dozen or more of your far-away relatives who dwell in different sections of the country. You would get them to spend fifty dollars each for double that amount of his good money, and your "three deep" method would win against the keen-edged mind of the green goods man; for it is a fact that where small amounts are at first invested with them they sell good money for good, or use honest methods for dishonest purposes.

It is a case where honesty is the best policy.

But you do not think "three deep." You have received one hundred dollars from the green goods man, and you have paid only fifty dollars for it. Every one of the bills you get you handle gingerly, and when you present them at the store or bank you look sidewise at the party who takes them, as if you expected to hear something drop. At length, when the last of them has gone and all have stood the test, you get bold, defiant and even speculative. You tell Amandy all about it. She doubts at first, but finally agrees to a mortgage on the farm to raise three thousand dollars in cash with which to buy a hundred thousand dollars' worth of the stuff; and she even makes plans for a nearer approach to metropolitan life, a better house, a piano and two new dresses, both contemporaneous. The money is raised; you take the three thousand dollars to the city; you meet the green goods man; he shows you the bag of a hundred thousand dollars; you and he count several of the packages until you see that there are many thousands in excess of what you are paying; a knock is heard on the door; the bag is quickly locked and placed in a closet; the key is given you; a few words at the door with the stranger indicates that another customer has come to buy a half million dollars' worth; the stranger is told to go and wait in the office and return in five minutes; the closet door is opened; the bag given you; you are hurried out so as to escape observation, and you are glad to go.

Had you thought "three deep" at the end of the first transaction you would have saved the farm and gained fifty dollars, less the car fare to the city.

With only "two deep" as a safeguard, and the green goods man's "three deep" against you, the result could have been only one way, and you lost the farm. When once once a victim goes far enough to raise the money the operator generally does all the thinking for him until the end comes.

B. You are invited to take part in a game of chance. A newly found acquaintance advises you not to put up any money. He tells you the other players may be sharps, and he gives an account of the way he was once fleeced, and the methods used against him. He says he never allowed himself to be cheated unless he afterward traced the process employed, so that he would be able ever afterward to protect himself. "All men," he says, "are willing to pay a little something for experience. It is a great teacher. I got badly misled once in a game, and I vowed never to cease studying the methods, and I know them now to perfection." So he warns you not to fall victim to the tricks of sharpers. He shows you how they cheated him. He makes you so familiar with the matter that you feel as if you could protect yourself at all hazards. Subsequently two men appear who are not very familiar with the game, but play a little to while away the time. They never like to "play for nothing." A little risk adds zest to the amusement. You play and win. You play again and win. You play again and win. The stakes grow larger, but still you win. Then the men, apparently through chagrin, rush in and propose one large stake. You lose all your winnings, all your cash on hand, and possibly a small fortune, all in one round.

The business man to whom we referred as seeking a notoriously unreliable broker made use of him with good results. At the beginning of their dealings he suspected that the broker would lead him into a "good thing," and he was right. The broker said to himself, "This man is not used to the stock market, but he is a successful dealer in his own goods. If he loses in our first deal he will cut me and quit. I must select something that will win him money in the start. After he comes to have faith in me he will follow my advice in all matters, and I will unload some bad stuff on him." The business man said to himself, "I have selected a rascal to advise me, for I shall always know how to take his advice. Yet, as he is a successful rascal he must be a man of method. He probably is shrewd enough to know that if the first deal goes wrong I will quit him. So, to begin with, I will do as

he advises at first, and I will start in liberally, for I feel sure that he will bait me well." The man guessed right, but how did he know of that phase of human nature?

He used the third stratum of his mind.

After his gains at the start, he sought the advice of the broker in a fluctuating market. The advice came sharp, strong, clear and decided. The business man took the other side of the market and won, but the broker did not know who it was that was buying and selling during the year that followed. He simply thought that his client was sluggish and did not care to venture. The result was that the business man won in every deal. The broker gave him advice very freely, and his client took the opposite course, thereby securing his successes.

In the first transaction, both parties were "three deep." In the subsequent transactions the broker was "two deep" and the business man was "three deep." Had the broker known that the client was taking a course that was opposite to his advice, he would have played "three deep" also, with the result that the client would have been bitten unless he played "four deep." Can we make this clearer by a brief tabulation?

1. Had the client trusted the broker he would have been playing "one deep."

2. Had the broker been dishonest he would have been "two deep" if he advised his client against the latter's interests.

3. As the client mistrusted the broker, the latter resorted to honesty for dishonest purposes in the first deal, thereby attempting to win confidence.

4. Had the broker resorted to honesty for honest purposes it would have been "one deep."

5. When the broker's "three deep" won the first deal for his client, who also played "three deep" by assuming that the broker would be honest for dishonest purposes, the latter supposed that it would be only necessary thereafter to play "two deep" in order to win. "My client has confidence in me," he said, "for I was strictly honest with him and he knows it. I can now take advantage of him." So he played "two deep," while his client went one deeper.

6. The client was using the third stratum of his mind by going opposite to the advice of his broker. Had he trusted the latter he would have taken his advice, and both would have been "one

deep." Had he merely suspected the broker he would have let him alone altogether. But as he supposed that the broker intended to mislead him, the client sought out the reason for that deception and acted upon it. He performed an affirmative act, based upon the "two deep" plan of the broker.

7. Had the client done nothing more than suspect the broker, he would have acted "two deep." His "two deep" being in antagonism to the "two deep" of the broker, it would have neutralized it, and there the matter would have ended.

8. Thinking "one deep" in antagonism to another mind that is thinking "one deep" prevents disagreement.

9. Thinking "two deep" in antagonism to a mind that is thinking "one deep" discharges the latter and takes its place.

10. The client's suspicion that the broker was misleading him was thinking "two deep," and if it was nothing but suspicion it would have ended with the broker being thwarted by the suspicion.

11. But the client did something more than suspect and remain neutral. He was more than "two deep." He acted affirmatively on the "two deep" of the broker. He actually dealt in stocks on the market; and, in doing so, he took advantage of the "two deep" advice of the broker by an affirmative step in a direction opposite to that advice. Hence, the client was "three deep."

12. Had the hunter, in the earlier case referred to, followed the bird that was fooling him, he would have been "one deep" to the bird's "two deep." Had he known of the bird's habit and refused to follow the bird in the hope of finding the nest, it would have been "two deep" against "two deep."

13. But had the hunter taken an affirmative advantage of the bird's "two deep" by turning about and searching for the nest in an opposite direction, it would have been "three deep" against "two deep," and would have won out.

14. Had the broker found out that his client was taking an affirmative advantage of his misleading advice, he would at once have neutralized this affirmative act. He would have given the client a bit of honest advice, knowing that, by going opposite to it, the client would be fleeced.

15. Now comes the tug of war. The "three deep" of the client is neutralized by the "three deep" of the broker. Whichever party takes the initiative becomes the risk-taker, after pass-

ing the first stratum of the mind. The broker took the initiative when he entered the second stratum; but he was outclassed by the "three deep" of the client. Now that the latter takes the initiative in "three deep," he also takes all the risk. The broker has nothing to do but neutralize this "three deep" by his own "three deep."

16. If the client, thinking that the broker does not suspect that he is acting on the opposite of his advice, takes a course that is contrary to such advice when the advice is correct, he is sure to be fleeced or at least bitten. It is as though the broker were to say, "I have advised this man for the past year, and I find that he is taking my advice by adopting an opposite course. I have tried to cheat him. Had he followed my advice I would have cheated him. He acted upon my advice as though he knew I was trying to cheat him. As the course I suggested was wrong, the opposite course was right, and this man has been reaping a harvest that I had sown for myself. I will now pay him back in his own medicine. Tomorrow I will tell of the splendid opportunity for making a big sum by a certain transaction. He will go on the opposite of the market and I shall be the gainer." Many brokers manipulate the market against their own clients and secure large profits by so doing.

Well, what must the client do now? His "three deep" has come to an end, and it diamond cut diamond. If the client has any way of suspecting the course to be adopted by the broker he can offset it in one of two ways: either by letting the market alone, or by an affirmative act which would be "four deep." But this chapter is already running into deep waters that should soon become still.

When a lamb in Wall street thinks "one deep" only he is a suckling. The dictionaries refer to him as a sucker; but that term applies to all persons who think "one deep" in the general melee of life.

When a lamb in Wall street thinks "two deep" only he is good wool for the astute manipulators of that wonderful system. When he thinks "three deep" he ceases to be a lamb.

When he thinks "four deep" he is a Morgan, a Gould, a Fish, a Sage, a Napoleon.

There is nothing deeper than "four" in the human mind, just as there is nothing deeper than "two" in the species below man.

It is a great subject.

These contemplations, dry as they are to the "one deep" minds who read them, are nevertheless the basis of a full understanding of the foibles of our fellow-men; and the deeper the mental possibilities of those who read these pages, the more keenly will these propositions be enjoyed.

In other words, if you are a daf you will have a "one deep" mind, and there is no institution of learning and no surgical operation known to science that can make you understand the difference between "one deep" and "two deep." You will flippantly say, "It is all too deep for me," and you will slam the book down upon the table and take up the yellow-backed novel, or the daily paper.

If, on the other hand, you belong to the intelligent class of people, you will work out these problems in mental magnetism. They will give you pleasure, and you will come again and again to this chapter.

The title of "Savages and Criminals" is suggestive of the true character of the second stratum of the mind. It is a fearful thought, but is nevertheless a genuine one, that this second stratum is inherited from the animal kingdom. An honest man never takes the initiative in the use of the "two deep" except as a safeguard. This proposition will be considered later on.

The use of the first stratum includes both honesty and stupidity, depending upon the manner in which it is employed. An intelligent person who is honest rarely ever takes the initiative in thinking "two deep," and then only to offset a "two deep" of a dishonest mind. The second stratum, therefore, is a shield in honesty.

It is, however, the common weapon of many of the lower species, such as the lion, tiger, fox, bear, rat, cat, dog, some birds, some insects, and other forms of creation. The beaver almost approaches the third stratum, and some anecdotes of the elephant would indicate that it did at times, but there are no verified statements that lead to the belief.

Some animals are honest, as the horse at most times, the dog at most times, and a few others. The great majority of brutes are dishonest. They deceive, trick, trap and betray. It is their nature. It enables them to evade capture in not a few instances, and gives

them food by luring their prey to fatal limits. If a cat could sing the sweetest notes of melody and thus attract the bird to its death, there is nothing in its nature that would withhold this use of the charm. Deception prevailed in the brute species long before man came upon earth.

The lowest human type is always the darkest in pigment. The black races follow the law of the under species. The brown races are next. The red are next. The yellow are next. The lightest skin is always the highest human type. The shape of the Caucasian skull is so much advanced along the lines of intelligence beyond that of other types, that lightness of color and adaptability for civilization go together. These are physiological facts, for which no human being is accountable.

Pure-blooded Caucasians, or fully white types of humanity, are not found today, as the darker blood is everywhere mixed to a greater or less degree in the veins of all people. We use the term "fully white" as meaning free from skin-pigment. It includes the Caucasians as opposed to all the *colored* races, such as the yellow, red, brown and black. When skin-pigment enters, the skull changes its shape to a tendency toward the savage, just in the degree in which the color abounds. Thus we see that color and skull go together, from or toward civilization.

The highest type is the lightest in color. Accompanying that lightness is the broad, wide dome shape of the skull. We are dealing with the general tendencies, not with exceptions. The lowest grade of savage on earth is the darkest. Under that is the hairyman who lived here a thousand years ago. Under that is the animal.

Without taking up the problem concerning the origin of the use of the second stratum in the human mind, we will say that it is a natural weapon of the lower species. It also prevails in the dark-skinned races of humanity. All negroes, without exception, make use of this second stratum when put to the necessity, and most of them employ it as a fixed habit. The exceptional negro that is honest, as many persons suppose, is making use of the stratum to which it has been trained by the conditions of life. If nothing is to be gained by dishonesty the mind in time comes into the automatic habit of using only the first stratum. The negro is exceedingly cunning and shrewd, often deceiving the keenest white men by his assumption of goodness. We have heard the

strongest praise for this shrewdness, even to calling it evidence of a wonderful depth of mind that gave promise of a possible civilization; but it can always be analyzed into its real nature, which is animal cunning.

The brown races as well as the red are skilled in deception and treachery. Subterfuge is as much a part of their methods as is cruelty. When the color grows lighter, as in the Mongols, we find the Japanese addicted to the use of the second stratum, and the Chinese more inclined to be dafs. The reason for this may be seen in the study of the Second Realm. Of course there are exceptions to be found everywhere, but they are rare in these races.

Criminals are of necessity skilled in the art of deception. It is born in them. The rougher classes among them are users of the second stratum of the mind and never of the third. The more brainy criminals sometimes think "three deep" and thus gain enormous advantages over their fellow-beings, and often go through life undetected. They are not only by any means confined to Wall street, although it would be better for the world if they were confined there or elsewhere.

CHAPTER THREE

Suspicions

The right use of the second stratum of the mind is to protect an honest person from the dishonesty of another. One of the fundamental principals of mental magnetism is contained in the following

RULE:

Never take anything for granted.

A successful business man stated to a personal friend of his who was starting in business that he had carried on his business for the first ten years without gaining much headway, but at the beginning of the eleventh year he adopted and acted upon the rule, "Always regard a person as dishonest until his honesty has been proved." This is one branch of our Rule stated inversely.

A suspicion is born in the animal department of the brain and is an inheritance from the realm of animal cunning. It is suspicion that makes the bird mislead the hunter; that makes the client go opposite the advice of the broker; that makes the fox deceive his pursuer; and that makes the wife jealous of her husband.

Most suspicions are ill-founded, and should not be acted upon. In the true use of the rule, "Never take anything for granted," we are not allowed to act upon a suspicion until its basis has been shown to be true. Never take it for granted that the suspicion is true. Never take it for granted that the suspicion is untrue. Here we have the two opposite courses facing us at one and the same time. The true mind remains neutral; and we must show how this is done.

In order to understand this proposition attention must be given to the meaning of another

RULE:

The mind should form the fixed habit of instantly turning every circumstance and every statement around so as to present its reverse side.

This habit is quickly formed if given attention for a few days. The mind takes up any new custom automatically and soon reproduces it as a regular habit.

No man or woman should allow anything and everything to gain entrance to the brain and there be stored away for the exercise of future memory. It is as much what you keep out of the mind as what you let in that gives it character and strength. As an aid to this suggestion, you should practice forming the habit of reversing every fact and every circumstance and every statement that passes in review before you each day.

It is fair to yourself and to the world that you do this, and that you adopt it as a fixed habit, not as a temporary fad.

Suppose, for example, that you hear that a neighbor has done some particular thing. Turn that fact over in your mind. Do not look at the reverse side only, nor at the first side only, but examine them both at the same time. If the report is of such a nature that you are called upon to act in somebody's behalf, this will be shown to you on one side or the other of the matter; and yet the other side will show you the necessity of not taking for granted that the neighbor is guilty of the fact charged, nor that he is innocent.

It may be true that the neighbor is a man who should be avoided, as for instance, a forger, or one who causes trouble between friends, or something of the kind. You do not know that he is so, and you therefor have no right to act as if it were so; but, at the same time, if there are persons who are under your charge or who are dear to you, it is your duty to see that they do not become victims of the man, even if he is not probably what he is charged to be. Your duty to him and to all the world is to believe in him all the time he is under suspicion or under charge, or even under indictment, if it comes to that, for an indictment is but one side of a trial; yet your duty to those who are dear to you is to see that this man does not make them victims, and this latter duty you can perform without noise or harm to the man. Then,

if his innocence is established, he is less burdened with injustice than if he had been tried and convicted in the public mind in advance of the trial.

Here we have an illustration of the use of the second stratum of the mind. It is a use that does no one any harm. It protects all who may become involved in the machinations of another, and does not convict that other in advance of a proper trial.

Mental magnetism demands that this habit be formed at once and that it be fixed and made permanent. You are therefore required to form the habit of looking at both sides of every circumstance and every statement that arises in your presence and of which you ought to take cognizance. Things that do not in any wise concern you should not receive your attention. Learn to keep them from entering the brain. When a great volume of unimportant details is admitted to the mind each day its strength and hold on the important facts are weakened. You should be master and guardian of your brain and should determine what shall enter and what shall stay out.

Turning a thing over in your mind and examining both sides of it is a full and complete use of the second stratum of the brain. It is deeper down than a suspicion; and is rather a judicial act that seeks the truth, the whole truth and nothing but the truth. It may then be said that each stratum of the mind has subdivisions, and that each of these takes rank from its nearness to the top. That which is light and frivolous is nearer the top of each stratum.

The man or woman who takes a thing for granted is using the first stratum of the mind; and this would be most commendable were it not for the fact that almost everybody else in the world is using the second stratum and is seeking to undo the honest individual. If you are a parent or in charge of other human beings and of their property, you have no right, by your stupidity, to place confidence in the honesty of other people. One poet has said, "If you trust your fellows they will be worthy of your faith." That is not so. If you trust your fellows they will steal your last cent if they can get it, unless they are honest. The thief is a thief whether he is trusted or not. If no one but yourself is to be hurt by your confidence, the experience may be worth the cost; but when the rights of others are involved, you owe it as a duty to them not to take chances with the wicked world.

This vigilance is not suspicion. It is merely the habit of looking at both sides of the question; or on the reverse side of every circumstance and statement, and thus put yourself in a position for any outcome. To look at the two sides is not the same thing as forming an affirmative and aggressive suspicion and acting upon it. When a duty is owing to the public or to others that you should in fact act upon a suspicion, then it is time enough to so act. Officers of the law are compelled to do this in their efforts to ferret out crime; but they often arrest suspected parties altogether too soon, both in justice to the parties and as a means of getting at the facts. A suspicion may cause a party to be watched and his every move observed without his having knowledge of it, and this precaution has often led to the securing of evidence that would otherwise be lacking.

Crimes that are committed in the heat of blood are not based as a rule upon the operations of the second stratum of the mind, for there is too much impulse in the performance of the deed. This fact is a law that ought to be kept in mind by those who are pursuing criminals. In such cases all that occurred before and at the time of the act should be analyzed under the law of the first stratum, which means that each act and each circumstance stands forth as true on its face. Here we have the value of circumstantial evidence.

Judges in charging juries often state that a circumstance is a fact and is therefore stronger than the testimony of witnesses. The proposition is a dangerous one and has often led innocent men to the rope, as we shall show. The principal is embodied in the following

RULE:

Circumstances that precede and attend the commission of any unpremeditated act are to be taken in their face value.

As opposed to this principle we have its opposite, which we will state in the form of the following

RULE:

Circumstances that precede and attend the commission of any premeditated act are not to be taken at their face value.

The reason for both rules is plain, and should be understood and adopted by courts, juries and attorneys.

Some years ago a case of a confession that was found to be true and genuine in every particular came before certain prominent lawyers who had been involved in the trials that had previously occurred wherein several innocent men had been executed.

A man who was a robber and a murderer committed his crimes in the borders of four States. He was well known in the localities as a traveling laborer and vendor of wagon goods—a mixed occupation. It was his custom to ascertain if there were any feuds or quarrels among the people; or if any two men of property were on bad terms. If so, he would bide his time and wait until they had come to threats and almost to blows or other evidence of malice. After such a condition had been established and was well known in the public mind this criminal would, in his travels, manage to steal the axe, hatchet or knife of one of the parties who had been at odds, and with this weapon he would kill the other, and always leave the instrument near by covered with blood. He did this in four States, and in each case the party who had threatened the other and whose knife, or axe, or other weapon had been found by the side of the victim, was tried, convicted and executed.

In each case the innocent party was found guilty on two circumstances—one, the quarrel with its attendant threats, and the other the finding of the weapon at the side of the victim. The prosecution put a dozen or more witnesses on the stand who swore that it was indeed the weapon of the defendant, which fact the defense tried to combat by every known means, including the usual use of perjury; and the jury seemed to feel that if they could believe that this was really the defendant's axe or knife that was found by the side of the slain man, then they must convict.

Webster or Choate or any great lawyer would have been as anxious in advance of the trial to have ascertained whether or no the weapon was the property of the defendant; and if they found that it was then they should have admitted the fact in the start, and thus have brushed away from the minds of the jury the cobweb of this delusion. The best defenses have been made by the admission of every fact that the prosecution is likely to prove, if it be a fact indeed.

We hold that it is the duty of a lawyer who is trying a case, whether civil, criminal or equity, to ascertain what facts exist against his client. We do not put this on moral grounds, for we

know that lawyers who are moral are likewise shrewd enough to wish to win as many cases as they can, and we have never yet heard of one who gave his client's interests away needlessly in court by admissions. They rather seek to make the opposing counsel prove their cases in full.

This is not right. It is not right as an ethical proceeding, but a courtroom is not a Sunday school, and we should not make any serious impression on the legal mind by advocating the injection of a moral code in the practice of the law. Therefore we put the matter on its true ground as a keen mental proceeding—as a specimen of mental magnetism. We say that every lawyer should ascertain in advance of trial of a case what facts are against him. He should work up the case of the other side until he is as familiar with it as with his own. He should be a skillful cross-examiner, not only of his opponent's witnesses but of his own. He should take his client in hand and subject him to an artful and rigid cross-examination, which can be done without the knowledge of the client, for the ablest cross-examiners are those who do the best work under the guise of a conversation. It is the way questions are put and words are strung together that brings out the truth.

Then it is the duty of every lawyer before the trial to meet all his willing witnesses in his office and put them through severe and searching cross-examinations, which also can be done without their knowing it. They will regard the matter as a pleasant chat. This method of chatting in court has been successfully adopted by such men as Judge Fullerton, George F. Choate and others of the highest rank in the profession. It melts the mind of the witness to the highest state of flexibility and leads him to pour out facts with prodigality. The habit of cross-examining one's own witnesses is not practiced in many law offices today. The great lawyers of a previous generation used to do it. They met their witnesses, not merely for the purpose of getting at the facts, but for the other purpose of finding out if they were honest; and, if honest, if they were able to tell their stories with consistency on each repetition.

Today the custom is to meet the witnesses, if the case is an important one, and to ask them questions enough to find out what they really have to say; then this is written down and preserved for the day of the trial, on which day, in nine cases out of ten, the

witnesses most depended upon are torn to shreds by the cross-examination of the opposing counsel, and most of them are honest witnesses, too. We have said that this is the custom today; but we mean in those cases where the lawyer talks at all with the witnesses; for the fact is, in many cases, that the lawyers do not have any talks with the witnesses, but get the statements from their clients and let it go at that until the day of the trial.

Some lawyers are sensitive on the question of talking too much with their witnesses, for fear that the fact may come out in court; but an honest lawyer need not have any fear, and he may boldly announce, if need be, that he has never in all his career put any man or woman on the stand in court unless he has subjected each one to a searching cross-examination in his office in order that he may know the truth. It is said of Webster and of Choate that they were advised by the Supreme Court Justice of Massachusetts to learn the habit of cross-examination by practicing on their own clients and witnesses. Chief Justice Shaw made use of this habit in his early practice, as did Judge Lord, who was one of the keenest men at the bar or on the bench, for getting at the truth. Sometimes, after a lawyer had been cross-examining a witness for an hour or more and had not shaken his testimony, Judge Lord would, with a single question, lay open the dishonesty of the witness. This skill came out of the practice of cross-examination of his witnesses in the early days of his practice. One of the best stimulants of the mind in the development of mental magnetism is the practice of cross-examination of witnesses. Lawyers who have only a case or two a term do not get the needed practice, and it is not taught as an art in any law school in the land, although its principles may be touched upon in a remote way. An art is developed by practice, like the art of playing upon the piano. A school of music would not make a pianist of any of its pupils by telling them the principles of playing the piano, if there were no pianos to be played upon. It is the daily plodding along the highway of art that brings the pilgrim to the doors of the temple.

No young lawyers, and few of those of maturity, get enough experience in the art of cross-examination through the practice of it in the courts, and the courtroom is not the place for experimenting. The excitement and distracting influences are sure to handicap the novice. Let him do his practicing by himself in his

office. Let him follow the advice of the men of great rank in the profession who were able to scent out the truth by their skill, and let him try his cases in his own court in advance of the real trial. We have seen this done again and again. One young lawyer had no power whatever to follow out a line of inquiry in court, as each of his questions came with a stammer that provoked ridicule and led to the loss of his case. Under the advice of an older lawyer he tried his cases in his own office; he met his client time after time, and plied him with questions of every possible nature relating to the issue; he met each witness one at a time and a number of times and put in hours evenings asking them questions, until at last he found the way to get down into their minds. He became one of the most skillful cross-examiners of his day. What would have been his fate had he waited to get his experience in court trials? Why, he got more real experience in the preparation of one case in this way than he would have got in ten years had he waited for the opportunities in the courtroom. Add to this the fact that he kept up the practice in private for many years, and we find the source of his power.

We recommend to people of every community the practice of genuine moot trials. In the law schools they are conducted for the purpose of arguing points of law; but the public need know nothing of the law, and may conduct court trials at home and find much pleasure and profit in doing so. All men and women may take part, at times as witnesses, and at other times as counsel. It is not necessary to know the law and not even the rules of evidence. By using the principles of the present volume any party of ordinary persons may conduct a court trial with great profit and success.

The result of such efforts to cross-examine witnesses is that the mind deepens very much and gets into the habit of striking at the pith of the fact. It soons learns how much of effervescence there is in any statement, and how many trimmings there are surrounding the plain truth. We have organized a number of cross-examining societies, in which no lawyer has been present, and where the people are all without knowledge of the rules of evidence, yet they all gained an immense amount of good; got much information of life itself, and had a very enjoyable series of meetings. They were in earnest. It is earnest work. We hope that this custom may become widespread, and that in the future no honest

witness will be made to appear dishonest or simple-minded by the cunning of an inferior brain. In court today some of the grandest men and women are subjected to this belittling process by men whom they would not admit to their homes or recognize as equals anywhere.

There is no better way of getting at the truth than by skillful cross-examination. When the truth is known, as it should be by the lawyers on both sides of a case, then the facts that are real and that exist beyond all doubt, ought to be admitted by whichever lawyer is affected; as where the axe or knife of the defendant was found by the side of the murdered man. If the knife was in fact found there, and if it was the knife of the defendant, then let both these facts be admitted. But the lawyer for the defense says, "Perhaps they cannot prove that it is the knife of my client. Why not make them prove all they can; then I can take advantage of what they may fail to prove." This is not skill. The State will either prove the fact by many witnesses, as a general rule, or it will not. If it is to be proved by a cloud of witnesses, the result will be a point for the State that could have been entirely offset by a simple admission of the fact. But there should be no doubt in advance of whether the prosecution would be able to prove it or not. If the knife were in fact found by the side of the murdered man, let that be admitted. If the knife is in fact the property of the defendant, he knows it, and let that be admitted. The prosecution has then much less ammunition than before. Now as to the other facts—that the defendant had a quarrel with the deceased, and that he threatened him—these two should be ascertained in advance by both sides and, if they are really true, let the defense admit them at the outset. It is much better to do this than to allow the State to put in a crowd of witnesses to prove the quarrel and the threats.

Many a man has quarreled with his neighbor, and even threatened to kill him, when in fact he never took the slightest step toward putting his threat into execution.

If the threat and the quarrel could come directly from the lips of the defendant's counsel in the opening statement, and before the prosecution had offered any evidence, the sting of it would be lost entirely. Then let the identity of the weapon and its location after the deed be fully admitted; and what has the prosecution to rest upon? Nothing whatever.

Yet, in the four cases referred to, the defendants were kept in court for many days in each trial; their counsel fought the admission of the facts concerning the quarrel and the threats, and the other facts concerning the finding of the weapons and their identity; and all these four points the State proved by overwhelming evidence, and the juries, muddled and befuddled by the delusions, knew very well that there had been quarrels; that there had been threats; that the weapons were the defendants'; and that they were found by the side of each of their victims. So they could not do anything else but find them guilty, and each was hung, although not one of them was guilty. And so men have gone to their fate despite the law that murder will out and the cry that it is better for ninety-nine guilty men to escape than for one innocent man to be punished. As a matter of fact, many innocent men are executed every year on convictions based on nothing but circumstantial evidence.

You can see how silly it is for a court to instruct a jury that a circumstance is a fact, if that circumstance preceded or attended a deliberate crime. It may be a fact in one sense of the word, but not a fact that should operate against the defendant. Take the following case an as example.

A man was killed by a revolver that not only belonged to the defendant but also had the latter's name engraved upon it. This revolver was found at the side of the victim. The two men had had many quarrels, and there was then pending in the courts a civil case in which there was more of malice than justice at stake. Two days before the deed the defendant told the murdered man that he would kill him unless he would withdraw his suit; and he used the expression that he would shoot him like a dog. On the night of the deed the defendant was seen on the lawn of the victim's house.

When the case came up for trial the defendant found that the State had over a hundred witnesses who were to prove these facts. The counsel for the prosecution made a very brief opening statement, not wishing to give the case too wide an opening. Then, before any evidence was admitted, the counsel for the defense, acting upon his rights, addressed the jury with his opening statement, in which he went very fully into the case. He said in effect that there was some man at large who knew that the defendant had been quarreling with the deceased, and who had probably

heard the defendant say that he would shoot the deceased; that this unknown man had stolen the revolver of the defendant and used it for the purpose of committing the deed; and then had laid it down by the side of the victim; selecting as a time for the act an hour subsequent to that when the defendant, as had been his custom, was returning to his home by cutting across the lot of the deceased. The lawyer took everybody by surprise by these admissions, and capped the climax by the announcement that "the real culprit, who probably sat in the back part of the courtroom at that moment, had over-reached in his plans when he laid that revolver by the side of the murdered man, just as though a man would deliberately leave his own name there." The effect was electrifying. The counsel for the State took a hurried conference; and even then hardly knew what to do. When the attempt was made to prove any one of the five damaging facts which stood out against the defendant, the astute lawyer who had admitted all contested every inch of ground, and the judge sustained him. Not a single fact of the five was proved by the State; and the court instructed the jury to regard these facts as proved by the admissions made by the defense. Then there was nothing else for the prosecution to do. They rested. The defendant went on the stand and told the truth as it was, both for and against himself. That was all. The jury brought in a verdict of not guilty; and, as the last word fell from the lips of the foreman, the real culprit fell from his seat to the floor at the back of the room. He afterwards confessed.

Now look at the management of the lawyer in the conduct of the case. Not one attorney in ten thousand would have done as he did. They would have fought every inch of the case, with the result that the jury would have been muddled. A conviction would have followed, and the innocent man would have been sleeping in his felon's grave, with the memory of the disgrace hanging over his children and their children to the end of time.

The real culprit made use of "two deep" or the second section of his brain. The defendant's attorney made use of "three deep" or the third section of his brain and combated the plan that was laid to trap an innocent man. Had he merely combated the claim that the defendant was the guilty party, he would have been attempting "two deep," but he went farther. He used the point as a method by which to find the real culprit; and in doing this

he played "three deep." He found out the names of all the men who had heard the threats made, and who knew of the quarrel; he found that one of these men had access to the house of the deceased; and, above all else, he learned that this particular person was a relative of the latter and would profit by his death. This man came to the trial with brazen effrontery, willing to see an innocent man suffer. The attorney recognized him in the court room and, by severe glances, let the man know that he was suspected. At the climax of the opening address the load of guilt became too heavy and the real culprit collapsed. This was playing "three deep." It was mental magnetism, or the force of an idea.

Bold strokes of this kind win the battles of the world. They are not executed by the sword or gun, or marching armies, but by words.

In another case of murder the real culprit stole the boots of the defendant and wore them to and from the scene of the crime. He also left the defendant's hatchet by the body of the deceased; and, for fear it might be unidentified, he cut the three initials of the defendant's name on the handle. The boot-prints in the snow were too much for the jury, and the defendant was convicted and hung. But it appears in that case that the defense contested the claim that the boot-prints were those of the defendant, and even denied ownership of the boots. The prosecution proved ownership very easily, and also proved that the cobbler had repaired those very boots for the defendant. The latter had placed an unusual patch at the side of the leg, and his book showed an entry of "leg patch," something that fate had evidently stored up against an innocent man.

This accumulation of testimony was convincing, yet it all went to the proof of a circumstance that had no real face value, for the crime was the result of deliberation.

The rule is clear that circumstances that precede or attend a deliberate crime are not to be taken at their face value. Yet juries go on convicting, and judges go on instructing, on the theory that a man who plans a crime is willing to publish the evidence of it for all the world to see.

Had the defendant's lawyer possessed enough mental magnetism to have done three things he would have cleared his client. Mental magnetism is mental vitality and excessive activity. By

these habits it trains itself to become resourceful. The three things that should be done are:

1. He should have hunted down all the facts; not once, but twice, thrice, a dozen times; going into the minutest details and leaving no stone unturned to know the whole truth. No lawyer does this as thoroughly as it should be done, and few do more than skim over the big facts and pay no attention to the little details.

2. He should have fixed in his mind who the real culprit was. A certain amount of mental magnetism would have ferreted out the felon. We claim, and shall prove before this book is finished, that the power of mental magnetism will bring the truth to light, no matter how deeply hidden it may be in the mass of doubt or obscurity. Having fixed in his mind the name of the real culprit, he should have let him feel and suspect that he is under his eye.

3. He should have admitted all facts and all circumstances that were provable against his client. He could easily have taken away the thunder of the prosecution by letting the jury know that the boot-prints were made by his client's boots, but not by his client. This is a distinction that the jury and the judge never thought of. This class of distinctions is constantly coming up before juries, and they never see the distinguishing differences, nor do the judges or the attorneys.

Here is a part of the charge of the judge: "The State has undertaken to prove that the defendant went to the house of the murdered man on the night of the crime, and that he went back again. Tracks were clearly seen the next morning leading from the defendant's house to that of the victim, and thence back to the defendant's house. If you are satisfied that this claim is true you have one strong circumstance that points unmistakably to the guilt of the defendant." This proposition will not bear analysis.

In the first place the fact that the defendant's boots made those prints does not point unmistakably to the guilt of the defendant, for a shrewd criminal could easily have stolen an old patched pair of boots and worn them for the very purpose of concealing his own identity. This is plain.

In the second place, suppose the defendant had been seen going from his home to that of the deceased and going back again. There you have the defendant's boots and the defendant in them. Even this fact does not point unmistakably to his guilt,

for he might have done the extraordinary thing of going to the house of the deceased for some purpose not that of murder, and the real culprit may have taken advantage of this very fact. People do unusual things—sometimes extraordinary things. There might have been a bright light in the house, as of a dark lantern used by a burglar; this light may have been seen by the defendant who was up and about; he may have thought it an incipient flame and have stepped over to be of assistance in case the house was on fire and the family asleep within; on finding no light there he may have gone back home; and the next morning on hearing of the murder, he may have realized what a dangerous thing he did in going across the lot to investigate, and thus he kept silent. His lawyer may have told him never to admit going there, for it would convict him even if innocent, and so he denied it to the end.

That such a conviction can take place in an age of civilization is possible only on the theory that there are too many OOLS in the land. It is not true that the tracks made by a man's boots point unmistakably to the guilt of that man, nor that his own tracks do the same thing, nor that the finding of his weapon by the side of the victim does the same thing. No jury has a right to convict on such evidence. If the circumstances occurred without time for planning and deliberation, they hold their face value as circumstances only; otherwise not.

In the case referred to, the real culprit lived in the locality after the innocent man had been hung; then made another attempt of the same kind. He stole the boots and an axe from a neighbor of his second victim. He waited until a light fall of snow came, so that the tracks were plainly visible, and he walked from the house of the neighbor to that of his victim, then returned in the same way after committing the crime; but the neighbor had missed his boots and axe that day, and had a few friends on hand that night to aid him in his efforts to discover the culprit. They saw him enter the yard, then go across the field to the house of the victim and return to the neighbor's, where he was caught with money and jewelry he had stolen. He confessed to that crime and voluntarily admitted that he had killed the man for whose death another was hung, and he furnished proof of this in a number of ways that left no doubt of the matter.

Let lawyers adopt the rules already stated in this chapter, and facts will be unearthed in place of suspicions.

A suspicious circumstance is not entitled to face value when there is a possibility of two or more constructions of its import.

The second stratum of the brain is divided into two parts, and this may be said of the first and all other strata. Each stratum is distinctly different from each other; but each part is related to its mate in the same stratum. This may be seen from the following diagram:

"ONE DEEP"	SHALLOW HALF OF FIRST STRATUM
	DEEP HALF OF FIRST STRATUM
"TWO DEEP"	SHALLOW HALF OF SECOND STRATUM
	DEEP HALF OF SECOND STRATUM
"THREE DEEP"	SHALLOW HALF OF THIRD STRATUM
	DEEP HALF OF THIRD STRATUM

The realm of animal cunning embraces the shallow halves of the first and second strata. It lacks depth in the brute species. A human being sees more of a fact in proportion as he goes down in the stratum in which his mind is working. If he is looking at the face value of a fact, taking it as it appears in its natural and logical force, he uses his first stratum and is thinking "one deep." If he takes the same fact and reverses it, he sees not its probability but its possibility, and this is "two deep." A man or woman who trains the mind to think "two deep" on every circumstance and statement that is worthy of attention will make no mistakes.

This is mental magnetism.

It comes quickly as the result of a habit formed by a resolve to so regard every such circumstance and statement. Every person who is not a daf, can do this, and begin to do it at once. The result is most decided. Progress in mental magnetism is very rapid as the result of this new habit. If keenness of mind and a detective intuition are needed, we recommend the practice of the art of cross-examination which every man and woman can indulge in, as is stated in an earlier part of this chapter.

Suspicion is the habit of looking on the shallow surfaces of the reverse side of the fact. It does not go to the deep art of the second stratum, but drifts along the upper half, and is a blinding force. Mental magnetism takes it to the true depth of the second stratum and sees it on its reverse side in all its bearings.

A wife asks her husband to spend the evening at home with her. He says that he cannot, for he must go to the office to work quite late as he is behind on his books. As he departs, he kisses her with a fervency that he has not shown since the first year of their marriage. He also uses carressing terms. To cap the climax he is specially attentive to his wife's mother. When he has gone, the two women sit in silence looking at each other. The wife says "Poor George! he has to work *so* hard." The mother lifts the corners of her mouth as if she were inclined to smile, and, as the daughter is not looking at the time, she waits until she does look and again lifts the corners of her mouth. "Why do you do that, mother?" "Did you not notice how specially attentive George was to you this evening?" "Why?" "And to me also?" "What of it, mother?" "Oh, nothing. It is not my nature to be suspicious, but I thought it very strange that your husband should show us such special attention." "Do you think he is untrue to me?" "Oh, no, not for the world. But it might be well to *know* what he is doing." This led to their putting on their wraps and taking a walk. In the course of their stroll they happened by the office. There was no light there and no George. Then they went to various stores, thinking they might see him. At each store the wife said, "My husband was to meet me here. Has he been here yet?" No one had seen him. Again they went to the office, but it was dark. After this they returned home. At eleven o'clock George returned home.

The storm burst in all its fury. He had told his wife a falsehood. She had proved it so. He was not allowed to explain. "I would not advise you to attempt it, sir," said the wife's mother, "for it will be adding one untruth to another. Your wife will come to my house at once." And they went. The husband wrote a letter the next day, stating the facts exactly as they were, but the wife returned the letter unopened. It so happened that the father of the young woman had arranged with his son-in-law to make a cabinet clock. Both men were quasi carpenters. They wished to have it done by Christmas and to give it to George's

wife as a present. So they were to meet at his office for they were not sure that the mother-in-law would be away from her own home that evening. The office was cold, and both went to the father-in-law's place of business and worked in a back room until after half-past ten.

The foregoing case is a typical illustration of the justice of a suspicion.

Had the women taken George at his word they would have been using their minds "one deep."

Had he lied to them, he would have been using his mind "two deep." But as he told the truth, he used his mind "one deep."

Had they doubted him, they would have been using their minds "two deep" but in its shallowest part. When they found his office dark, they used their minds "two deep," but still in the shallow part.

Had they used their minds "two deep" in the true depth of the second stratum they would have examined this reverse side of George's statement in all its bearings and possibilities, with the result that, despite his assertion that he was to be at his office when he was not, there yet might be a reason for it. As the father was a man whose word was above suspicion, he quickly extricated the son from the difficulty, but not for a few days, as he wished to teach both women a lesson.

The rule must always be observed, that every circumstance and statement that concerns a person must be examined on its reverse side fully and in every detail of possibility, and, when the husband said that he was to be at his office to work that evening, it was very proper for the wife to turn the fact over and examine its reverse side. No wife is wise who allows the statements and acts of her husband to go unchallenged in her mind. To challenge them by word or act, is quite another thing and places the stamp of disbelief on them. It requires but a moment to send the brain on its longest mission and to go great lengths in this kind of examination. No time is lost. No harm it done. She thinks of the reason for the husband going out, if it is an unusual thing. She need not question his veracity except in the light of her previous experience with him. If he has never deceived her, she has a right to believe that he is not doing so now. This examination of the reverse side, if deep and thorough, is a wholesome process for the wife as well as for the husband, and saves many

a worry for nothing, besides giving impulse to the interest that each ought to have in the other.

There was once a husband who had a great desire to meet some of his ante-nuptial cronies and to have one of the good old times with them. He was already under the ban with his wife for one or two previous escapades, and she was after him on the keen scent. In this particular instance he tried to think up some subterfuge that would serve as an excuse, but he knew her bent of mind too well and did not venture in that line again. He took another descent into the stratum of his brain and gave birth to the following scheme, which worked nicely and successfully to the end:

In the first place he wrote a letter to the particular friend whom his wife most disliked, and who had been charged by her with leading him into forbidden paths. In the letter he said: "Old boy, you know I cannot and will not join you in your frivolity. I was once there myself, but never did anything that I am ashamed for the world to know. I am married now and propose to remain true to my conscience and incidentally to my wife. She is all right, though a little too jealous. I want you to help me cure her. I have been at work in my office night after night trying to make my accounts come out straight and I must go again tomorrow night. This is straight. But I will write a letter to her and tell her tomorrow that I must be at the office, and I will also write a letter to you telling you to meet me and be ready to go off on a lark with the old crowd. This last letter I will leave in my coat pocket where she always looks for such things, and I will leave it unsealed so that she will have no trouble in opening it. She would never dare to open a sealed letter. You will get both letters if she allows me to send the decoy one. Maybe you will get only this. If you get the second letter do not pay any attention to it as I must go to the office and work hard." The wife found but one letter in the pocket and it was sealed. She saw the name of the party to whom it was addressed and she lost no time in getting it open. "He has slipped the wrong letter in here, and I have got the one he did not intend me to get. The darling!" The next evening she helped him to get ready to go to the office, and went to bed happy. The next morning she noticed that he had a bad headache and soothed him as only a loving wife can. The

fact was that he went off on a lark and she never knew the difference.

When he told her that he was going to the office, as on a previous occasion, and the statement was true, he was "one deep."

If she suspected him she was "two deep," but in the shallow part.

When he told her that he was going to the office and was not going, he was "two deep." If she believed him she was "one deep," when she should have been "two deep." If she disbelieved him, she was "two deep."

Had she, on disbelieving him, prevented the deception from doing her harm, she would have been " three deep." The same would have been true had she outgeneraled him on that move.

When he told her that he was not going to the office, but was in fact going on a lark, as his letter left where she would read it must have done, for he knew that she would open it despite his pretense to the contrary, he was telling her the truth for a dishonest purpose. It was the honest act performed to gain confidence in order that a dishonest act might be safely committed. She opened the letter; she read it; it was sealed tight; she believed that he had put the wrong letter in the coat pocket for her to read, but had done so by mistake, and her reading it seemed to her to be a very clever piece of work, for she would not then be led to make a fool of herself by tracking him around the town, when in fact he was hard at work in his office. The public would have heard of it, and she would have been a laughing stock for all. Good fortune and perhaps his nervousness had given her the real facts, and so she stayed at home and went to bed and made no scene in town by chasing her husband to some dive. She could not believe what he said, so she did not believe that he was going on that lark, for he said he was going. If he really intended to go he would not have been willing to leave a letter in his coat pocket for her to read.

No animal below man could have planned so clever a trick, and the use of "three deep" for criminal purposes is confined to civilized man.

We do not call it suspicious when a man or a wife examines the reverse side of the unusual statements and acts of their partners in marriage. It is suspicious when they act upon a surface examination. They should go deep enough to get sense in the matter; and sense would almost invariably avert the evil which

jealousy does in wedlock. If one is really wronging the other there is a way to find it out without running the risk of letting suspicion work its evils; and this way we will show very effectively before this volume ends.

There is no doubt that many husbands are untrue to their wives who do not have the slightest suspicion of the wrong; and the other fact is also true that many wives are untrue to their husbands. There are husbands that visit houses of ill fame with great regularity, and even keep certain females there for their use, while their wives are without even a suspicion of the matter. It is also true that many wives, under the pretense of visiting other women, are going to questionable resorts with men who have wives at home. When two women have occasion to spend the evening together, as they claim, or to pass the night together, they take advantage in some instances of this freedom and are off with men for immoral purposes.

Here is a case that illustrates the point. We were standing at a street corner waiting for a car when two buggies went by, each containing a man with a veiled woman. A close acquaintance drove up in a buggy and said: "Do you see those two carriages going on ahead? Well, the men are taking two women down to ..... House in the suburbs, and I am following them. I will tell you what I find out if you will be in your office tomorrow." And he drove on. The next day he said that he was attracted to the affair by seeing the wife of a friend come out of her house and draw her veil over her face, then get in a buggy at a corner not far way. This seemed to him to be rather suspicious, so he followed, as he was in his buggy. Later on another party of two joined them. They went to the house in question, which the pursuer well knew, but he took a shorter and more public road to it and got there first. He saw the men enter. He engaged a room that was between the two rooms that were vacant, and there he heard the voices of the two women, one in each room, and they were well known to him as women who had good reputations. He said, "There are hundreds of such women, wives and mothers, who do this thing, mainly because their husbands are away from home too much."

A third party had the matter investigated, with the result that one of the husbands asked his wife where she spent the evening, and she said, "At the home of my friend, Mrs. ——." Then the

other husband asked his wife where she had spent the evening, and she said, "At the home of my friend, Mrs. ——." Then both husbands met and asked each other where their wives had spent the evening, and they learned that each had claimed to be at the home of the other. Finally, both wives were brought together ostensibly for the purpose of arranging a party for an evening, and, in the presence of all concerned, husband number one asked his wife, "Where did you spend the evening?" And husband number two asked his wife, "Where did you spend the evening?" And the falsity became apparent.

If a man suspects his wife when she goes out with "that other woman" let him get proof before he accuses her, for an unjust accusation or even a hint against a true woman is worse than the death that the innocent suffer. Then, again, if a man has a wife who is false to her wedding vows, let him determine whether or not he prefers to remain in ignorance or would like to know of her sin; for by the latter course he has but two things to do; one, to discard her; the other, to reform her. Very few men wish to keep in their own homes the concubines of other men.

All these questions are forced upon us by the facts of life, even though they are disagreeable. Untrue wives are abundant in this country, from the farm to the great city. Nine out of ten of them or ninety out of every hundred, are free from suspicion. Some are known by the public and others are defiant of all criticism.

Shall they be uncovered and their guilt ascertained, or shall the present successful concealment be encouraged?

What is true of wives is true also of husbands. Man is naturally or by habit more of a roamer than woman. The wife who has engagements with Mrs. —— or with "that other woman," may be looked after. In some instances she will be found all right; in more she will be found wrong. But the man who has engagements out at night, either at the lodge or at the office, or in some business affair, or with "that other man," may need watching, especially if the hours are late, although there are many men who go to the houses referred to and who "must get back home by nine o'clock or the good woman of the home will suspect." If anyone doubts this statement let the neighborhoods that are devoted to the business of such houses be watched; let the police point out after dark the houses that are well known; let the investigator get permission to take an officer from head-

quarters with him to the neighborhood; let that officer be in citizen's clothes; and then let the investigator watch for his friends; and he will see more of them than he ever dreamed of. Do not take our word for this fact. It is open to very easy proof.

Many an unsuspecting young lady is engaged to a young man who is a frequent visitor at such places, and she believes in him as a worthy and noble suitor. The fact is not a difficult one to ascertain, as the houses and their character are well known to all the police, and men do not hide their faces when they enter the houses; they simply hang their heads and as they mount the last step they give a quick glance up and down street before they plunge in; so it is easy to see their faces and to recognize them.

It is not the criminals of the male sex who support the million or more of houses of prostitution in the United States. It is the vast clientele of respectable single men and respectable married men, or else how could so many houses flourish in such opulence and in defiance of the laws of the land?

In New York City alone there are fully one hundred thousand men who are regular patrons of the houses of the tenderloin district, and in Chicago the number is said to be even greater. Whenever the police make a genuine effort to close them, as in Pittsburgh, there is a great hue and cry from the papers and the political leaders against suppressing the vice; and so it is spreading under the protection of the law. In one city we asked the police sergeant about how many houses there were in his district that were notoriously bad—that is, where prostitution was carried on in clear and sheer defiance of the law, and he said, "There are more such houses than there are good ones." Then we asked the question if the law allowed them to carry on their business and he replied, "No, of course not." We asked why the law was not enforced when it was so much broken and he said, "The people do not want it enforced; if they did every such house would be out in a year." This statement accounts for the fact that such houses are not only numerous, but are in existence in such great numbers that their sum total is amazing to one who knows what it is.

Now women alone do not maintain houses of prostitution. Nor do the scum and slimy male population support them, for they get their women from the slums and not from these high grade houses. Of the fifty thousand or more females in New York City who are professional prostitutes there must be at the rate of two or

more men to each woman, for one woman would not find herself amply supported by one patron only. Some women have four to ten male patrons every twenty-four hours, and this must be true in order to make the profession a paying one. Where do these males come from? We admit that many come from the bachelors, but more come from young men who are paying attention to young ladies and who intend to marry them some day, and even more come from the ranks of the husbands who have an urgent engagement every now and then down town, or at the lodge, or in the office, or elsewhere; while a large army of society men do their visiting in the day time, when no questions are asked by the women at home.

Do not set these statements down as the fancies of one who is trying to make home life one long cloud of suspicion. Remember that every fact asserted here may be verified, as it has been more than verified; and also remember this: If you will take the pains to see who enter the houses of prostitution by day and by night, you will cut down your visiting list to a minimum so small that it will look like a deserted sheep pasture in November. Common sense must tell you that the fifty thousand or more professional prostitutes of one city must have not less than two men apiece in order to thrive, and that the thousands upon thousands of houses of this kind—many of them as elegant as yours—are supported by men who are not supposed to be the scum of the dives of the city.

But take a disguise and watch for the real facts. Or do as one young lady did who had no right to do it except for the purpose of finding out the true character of her lover—go into the parlor disguised as a young man in company with a brother and there meet the gentlemen friends who call. She found that many of her exclusive set, friends of her lover, were patrons at the shrine.

It is the duty of mental magnetism to remedy this wrong. But how? We shall see.

There the certain laws that apply to the operations of the mind as an engine for getting at the truth, no matter how deeply it may be buried in doubt and disguise. Truth is all powerful. The greatest duty to humanity is to get at it, to find it, to recognize it, and to be guided by it. Today truth is buried deep beneath the foibles and the deficiencies of the brain.

There are some certain ways of getting at the truth under all

conditions, and this book is to be devoted to the task of showing what are those ways.

The two final realms have much to do with developing that keenness of mental power that scents and gets at the truth. They stimulate the faculties of intuition and the detective genius that lurks hidden today in almost every brain; for all persons possess powers for great accomplishments, although few develop them.

This detective genius is said to be born in every man and woman. We find that it is already born, but is almost always undeveloped in every man and woman. Few persons know that they possess this genius, for it is in fact a very great gift. Yet we have never yet experimented with any person but that we have found this power present but dormant. It merely sleeps.

When a man or woman has found this faculty of detective genius to be active that individual becomes great in some one department of life. It may be as a merchant, or as a lawyer, or as a preacher, or as a teacher, or as a doctor, or as a shrewd-minded person who is not easily deceived; and it sometimes takes its avocation in the ranks of the detective who seeks to ferret out something. But all men and women at times seek to get at the truth, and the great Pinkerton said that there were more men and women out of the ranks of detectives who were better skilled by nature in the use of the faculty for getting at the truth than there were members of the profession.

We respectfully suggest that those of the members of the Class in Mental Magnetism who wish to take up the practice of detective work in connection with the advanced lessons of this book, or rather in connection with the last three realms, should form an association, the object of which shall be to spend one evening in every month, or more time if desired, in the practice of local detective work. One of the qualities of a good detective is to remain unknown as such, at least when upon the scent.

The practice is very fascinating, and if done under the rules which we will furnish, it will prove very beneficial to the mind and will put to use and thorough test some of the principles of mental magnetism.

This is merely a suggestion. It may be adopted by one or two persons in a locality, or by more. We shall be glad to receive reports from any such efforts. We never make known the names of any of the members of the class. Every member is regarded

as a person whose position is like that of a legal client; the communications being privileged and neither party having a moral right to make them known. Attention is called to the final chapter of this book where a full discussion of other similar matters will be found. No disagreeable duties are required, and absolute security from others' recognition is easily possible. Sometimes a few questions succeed.

We have now brought to a close the foundation study of mental magnetism. The student of these pages will agree with us that it is not a very pleasant subject, but as crime and animal natures are prevalent in this world, they must be included in any study that has the world for its battlefield.

We now close the contemplation of the Realm of Animal Cunning. We very gladly leave the rehearsal of the mind's operations in animals, savages and criminals to the past, and come upon higher ground. But, before we arrive at the pleasant realms, we must see more of the weakness and deficiency of the human mind, and we must make a thorough analysis of these faults so that each and every one of us may learn the art of avoiding them.

SECOND STEP

IN

MENTAL MAGNETISM

THE REALM OF THE DAF

CHAPTER FOUR

Who Are the Dafs?

A daf is not a very satisfactory type of humanity.

The word *daf* has been coined because it is necessary in the English language to express a meaning that has hitherto required a page or so of description. We do not believe that we shall be able to make its import plain unless we cite examples of the types that come within the meaning of the word.

To start with there are good and bad dafs.

For instance, a person who is honest because he cannot help it is a daf. He is stupidly honest; not brilliantly or even brightly honest. There are many such persons in the world.

A mental condition that is a fixture is a daf, whether it be that of morality or of crime.

This condition is the result of exceptional mental habits that encourage the fixture of the mind in all its lines of thought. Flexibility is unknown. Compromise is as much of an impossibility as is astronomical arithmetic in that kind of brain. Experi-

ence is not a teacher. The hard knocks of failure leave bruises that heal only to be again thumped in the same place.

The Realm of the Daf might be supposed to be a lower mental world than that of animal cunning, but the latter in its meanest phase runs to lower depths than does the daf, and to a greater mental height also. Animal cunning runs a gamut from the reptile to the king of Wall street. The daf begins higher than the lowest brute cunning, but does not ascend to the rank attained by the skilled minds that owe their success to their animal cunning. It is for this reason that we place the latter at the bottom of the ladder in the scale of value.

There are many reasons why a person becomes a daf. Inheritance is a common cause. As a rule when one person is of set and mulish ways all other members of the same family are likewise endowed. We recall the case of a group of five brothers who took offense at each other at the slightest provocation and would not speak for a long time. One of the brothers gave a party and sent a special messenger to each of the four others, but one was not at home at the time and the letter was mislaid so that he did not see it for six months afterward. He did not go to the party. The next day he met the brother who had sent the invitation and would not speak to him. This angered the latter, and they passed and repassed each other almost daily for six months without speaking. The mislaid letter was found and the offended brother wrote a note of apology and explanation.

In the meantime the other three brothers had taken three different sets of views on the question and were not on speaking terms. Number five said to number four, "Joseph will be a fool if he makes up with Richard after being treated like a dog for six months. Richard should have asked for an explanation when he found that he was not invited to the party. He knew that he had always been wanted, and nothing had occurred to make him think otherwise." Thomas suggested that it was a Biblical sin to call his brother a fool, whereupon Hiram got up, put on his hat and walked out. He refused to speak to his brother until the death of their father brought them side by side at the same grave.

This is only one kind of daf.

There are many others whose brains work in one channel or are fixed in their habits. Disease often brings on this condition. Old age also does it. Sectional views encourage it. Isolated liv-

ing is a common cause among those who are remotely located from the great centers of civilization. The rush of city life and the frequent clash of interests compel a spirit of yielding and flexibility that may run to the other extreme and lead to danger.

Do not be a daf.

If you are already one and came into the condition by a warped mind, you have no hope of cure, for the abnormal mental quality is a fixture that nothing can affect.

Let us see if you are a daf; and if so, then let us inquire whether or not there is hope for a cure.

Since the matter of this Realm was put in type, and before it was printed, these chapters relating to the daf and to the OOL, were circulated among clergymen and teachers who are critics of the most conservative kind, and the opinions were sought as to the value of the two words which we have thus coined. ALL agreed that these words were just what the language needs today in its efforts to properly express the real nature of the people who are thus described.

The word OOL is frankly taken from the word fool; but, as an OOL is only three-fourths of a fool, we have only taken three-fourths of the word. A great English historian describes the people of his own land as "mostly fools" and no one has disputed him. But we do not like to call anyone a fool, although many OOLS are in fact fools of the most abject kind. Still, we prefer not to use that word under any circumstances.

A BRIEF DEFINITION OF DAF.

Briefly defined, though not always strictly exact, the daf may be said to be:

A PERSON OF TWISTED MENTAL SETNESS WHO, IF EVER RIGHT, IS WRONGLY SO; WHOSE GOOD INTENTIONS ARE HURTFUL; WHOSE WARPED THOUGHTS WIND IN ALL DIRECTIONS BY A STUBBORN OPPOSITION TO THE USUAL COURSE OF THINGS; AND YET WHO WILL COMBAT QUESTIONS BY EVERY POSSIBLE CONTRADICTION.

CHAPTER FIVE

The Incurable Daf

The full meaning of the word has not yet been explained, but we hope to make it clear by descriptions. One of the essentials of the daf is the fixing of the mind as though it could not yield to good or bad influences, and for this reason you may be inclined to suggest that the daf is an obstinate person. This is not true. Some persons are obstinate only when they find themselves to be right, whereas, a daf is set whether he is right or not, and he is almost always wrong. He often takes up with a new idea and clings to it with inexplainable tenacity, throwing aside all the accumulations of knowledge and experience that the past ought to have brought him.

This is seen in the bull-dog grip with which men and women take up new moral or religious ideas, often sacrificing friendships, family ties, and good position for some fanatical scheme which has been worked into the cobwebs of their brains. They do not stop to analyze the plan, but swallow it whole; and as soon as it is down they are ready to fight and even to die for the cause.

You may send a man out to hide a book under your favorite apple tree, and send another man out to find it and, if the book says that it is the work of a higher power, and you go to any spot in civilization and tell the story of the finding of the book and read from its pages, there will always be a certain few in any community who are ready to swallow the story and to follow on after the leader of the new sect which is thus organized. This certain few will believe that the book is of inspired origin, even if the paper is water-marked with earthly mills and superscribed with Babbitt's soap on the margin.

We say that there are persons in every community who are merely waiting for some such claim to be preached to them, and

who have been so waiting ever since the day they were born. Like moths that fly straight toward the flame, they have no powers of resistance. They are not insane, nor are they unbalanced. The whole trouble is in the fact that they are dafs and have been born dafs and will die dafs. There is no power on earth or in the earth or under the earth that can save them.

Some dafs are attracted by one kind of pretense and other dafs are attracted by other kinds. Every town or city has a mixed population. It is not a question of race mixture, but of daf mixture and ool mixture, and the players of the warped minds who are generally of the "two deep" variety, who set the spark against the flame and reap the booty from the disaster that follows.

It is like a collection of puppets in a box over which dangle certain hooks, each hook having an affinity for a certain class of puppets; the hook of the hidden book swings over the box, and all the puppets that are born for that hook fly to it; then the hook of magic seances comes along, and there are other puppets that fly to that hook; then the hook of healing by absent treatment comes along, and there are puppets that were born to nibble at that; then the hook of the no-disease-in-the-world theory comes along and other puppets who have been waiting from the hour of their birth for that idea bite at it and are carried away; then the hook of the Adventist is swung over the box, and there are certain puppets that would not miss it for a dollar; then the hook of theosophy is seen and a certain group of suckers who were born for just such nibbling offer their open throats to the barb and are strung upon the line; then the hook of give-up-your-property-to me comes along and a hundred thousand men and women who were born for the express purpose of doing that very thing, take in the hook and are caught; and so it goes, from one set of dafs to another.

There is no help for them.

They are incurable.

As long as there are any dafs left in a community it will be possible to organize a new creed or form a new belief and secure a following. It would undoubtedly be a good thing if all the pretenders of earth could get together and organize a campaign by which to sweep across the continent and sponge up the dafs of every type.

There are two thousand religious creeds in America, each essentially different from the others. They could not exist without followers. There is but one creed in Heaven.

Many dafs are found in the regular denominations. They are unyielding, uncompromising adherents to ideas that are contrary to nature and to nature's God. They are not insane. The man who recently deserted his father, his mother and his wife because the Bible ordered him to do so, stood every medical test as to his sanity; he simply wanted to do as the Bible told him; he was a religious daf. Likewise there are men and women who will not save up for tomorrow; in fact, will not take heed of the morrow, because the Bible tells them not to do these things; they go barefooted for want of shoes; they see their half-naked children pinched with hunger and their homes racked with poverty, because of the belief that it is a sin to take heed of the morrow. They go blindly on in faith that all the necessities of life will be provided. They take a bit of theology, the application of which they cannot understand and they allow it to mis-shape their bodies, wreck their homes, dwarf their brains, and turn this beautiful, angel-visited world into a howling desert, all because they wish to do as they think they are bidden.

They are dafs.

They are incurable.

They think "one deep," even lower than some animals. They cannot think "two deep." They cannot turn a religious command around and examine it on its reverse side, with the possibility of finding a special local application in its meaning, or a reason that suited the age or people addressed. They cannot understand that health is a talent that God commands us not to bury or disuse; or that money is a talent that can give to the children of today who are to be the rulers of the coming years, an education that will equip them for life's noblest duties. The narrow-minded religious adherents to literalism are dafs that do religion a positive injury. They disobey the word of God even in their belief that they are obeying it.

They are incurable. By this we mean that if they are brought out of the daf condition it must be by some exceptional process.

We do not pretend in this book, or in any other, to cure dafs if they are seemingly of the incurable class. Some are of flexible minds and may be helped.

Dafs are not by any means all on the dark or silly side of life. It is a fact that is well known to students of human nature that stupidity is not always dishonest.

There is the honest daf.

He cannot tell a lie; he cannot cheat; he cannot do a wrong; for he is honest by reason of his mental deficiency. At the same time he is stupid. This does not mean that honesty and stupidity are interchangeable terms. Some criminals are stupid. Many members of the social world are abjectly stupid, notably the callow dudes and the simpering females who chatter by the hour and never give birth to an idea.

But the honest daf is honest because of his inability to be otherwise. If he is remiss or at fault in any matter he cannot see the reason for saying he is not, when he is. A Yankee and a Swede went to a neighbor's orchard and the former stole some choice pears and ate them. He told the Swede to deny the fact if asked about it. "How can I?" asked the Swede. "You can say that you did not see me in the orchard." "How can I say that?" "By saying it." "But you were in the orchard." "I know I was." "Then if I say you were not that does not make it that you were not in the orchard." "That is not the point. I do not wish to get in trouble for stealing. If you say I was in the orchard it will get me in trouble." "But my saying that you were not there will not make it so. You were in the orchard. I say you were not. That does not make it that you were not. You are a man. I say you are a horse, but you are a man and I cannot make you a horse with my tongue." This was the fixed mental condition of the Swede. He could not separate a fact from a statement of it. There was no moral sentiment in his arguments. He did not feel a twinge of conscience nor fear reproach for lying; he could only see the fact as it was, and his words must be a picture of that fact. He expected hens to lay eggs that would hatch poultry, not mice. He looked for ice instead of hot water in the pond when the thermometer dropped to zero.

Such minds are by no means dark. Honesty is refreshing even if it is the offspring of stupidity. The man who, like George Washington, could not tell a lie, may be higher in the moral scale than another who could tell a lie but would not. Washington was not mentally incapacitated from falsifying, but his moral nature would not permit him to do so. The daf is one who

does not know what a lie is, when considered from the moral viewpoint—that is, this kind of a daf.

He is incurable.

Then there is the opposite kind of daf who lies, not from any moral turpitude, but because his mind slips a cog whenever he attempts to tell the truth. He does not seem to realize that there is any harm in lying. He boasts of everything he does, or any of his family has ever done; he tells of his exploits, of his successes, of his escapes, and a thousand things that never happened to him except in the flights of his imagination. Lying is so natural and so easy with him that he does not even have to enter the second stratum of the mind, but sees all things at first sight in their distorted condition.

If he lied for the sake of gain or for the purpose of doing harm to others, he might be charged with the use of the second stratum; but he lies without rhyme or reason, and wastes in every hour enough good Wall street material to run a financiering establishment a month. The financier never lies when he has nothing to gain by it, but the daf lies when the truth would be to his advantage. That is why he is a daf. Most business men like to own the reputation of being honest; they have a pride in that. Hence, they tell the truth as a matter of policy at all times when they can possibly squeeze in the truth, and they can earn a fairly good name in this regard. But the competitions of modern business are such that the truth does not seem to harmonize with its conduct, and merchants think it necessary to resort to deception in order to make gains. Their schemes are deeply laid, but rarely go beyond the second stratum of the mind. They are not dafs; for dafs, if they actually enter the second stratum, do so only in the shallowest part of the surface, and do not get anywhere near the deeper part of it; they lie from a habit of the brain.

The following points should be borne in mind by the lawyer who wishes to get at the truth in his cross-examination in court:

1. A daf is the easiest of all witnesses to be caught lying by cross-examination that is only ordinarily skillful. That is to say, that any lawyer with the least skill will be able to catch a daf in his lies.

2. Some lawyers do not know how to even catch a daf lying. They have not learned the rudiments of human nature, and have no right to try cases in court until they do.

3. A daf can always be caught. In the first place he easily lies. It is his habit. If he should tell the truth for truth's sake he would not be a daf.

4. When he makes an honest effort to be honest he warps and distorts every statement he utters, and he does this not from inclination, but from a fixed mental habit which has come to be second nature with him.

5. The first thing a lawyer should do in learning to cross-examine witnesses is to find out if they are dafs, or if they are OOLS, or if they are in the first realm of the mind and use animal cunning, or if they belong to the higher realms.

6. This line of facts should always be sought, and the processes whereby a man or woman may be classified as to what realms they are native to should be studied, not only in the beginning of the early life in the profession, but at every stage of it. No case should be undertaken until the lawyer has analyzed his client and his client's witnesses.

7. Every lawyer owes it as a duty to himself, to his client, to the court, to the public, and to justice, to ascertain if his witnesses are dafs; for, if they are, they have no right to come into court for honest purposes. They will not stand any ordinarily skillful cross-examination. They will go to pieces under certain mental fire.

8. It is true that many dafs go into court, swear falsely, and are never detected; but that is the fault of the opposing council. It is a very easy matter to know who are dafs, and then to show them up. In a case which we saw tried not long ago the plaintiff told his lawyer that certain witnesses would swear to certain facts; the lawyer wrote down the facts; and the witnesses did in fact swear to them; but on cross-examination swore to all sorts of other things in direct contradiction to them, and the case was hopelessly lost. In another case the first trial was conducted by a lawyer who did not know the first rudiments of cross-examination, although he thought he knew it all. He failed to shake the dafs who were swearing his client's rights away, and the jury were quick to render a verdict against him. On a retrial, another lawyer took charge of the defense; he understood the nature of the witnesses, and his cross-examination was a very effective exhibition of mental firing from guns well trained. The case went the other way and the verdict stood.

9. It sometimes happens that the facts at issue are to be supported by the testimony of dafs exclusively, for the reason that they are the only persons who are witnesses to the important transactions. No man can tell in advance what class of persons will see the crime or other act committed and he must take whatever witnesses are in possession of the knowledge. But the trouble will come when the opposing attorneys cross-examine these witnesses, for the latter will go all to pieces as the phrase is. But why should the client suffer?

10. A lawyer should know in advance, from personal interview and from a careful investigation, what kind of witnesses he is to use on the side of his client. He cannot choose good witnesses when the facts are known only to dafs and OOLS. But if he is to be compelled to use dafs and OOLS he must fortify himself for the trial. The most astute of the attorneys who are thus situated, resort to the practice of getting these witnesses to drift to the other side as much as possible, for then they may be shown up as unreliable, and yet as having a certain amount of useful knowledge that will be helpful to the plaintiff, or whichever side they are against.

11. While this proposition is well known to the legal profession, it is not fully understood even by the ablest of them, except in rare instances, and then not from mental rules. We wish to make it clear at this stage of our study.

12. Suppose the attorney for the plaintiff wishes to get certain facts before the jury, and that these facts are in the possession of one or more dafs. He is in this predicament. If he brings the dafs into court on his own side and they are discredited by the cross-examination of the opposing counsel, the facts will be lost; for a fact sworn to by a witness for one's own side is no better in the minds of the jury than the witness appears under direct and cross-examination. This is so, although it ought not to be so. We hope that there will be many jurors of the future who will study these rules of mental conduct and who will gather from them the principles which ought to guide them in the determination of all cases.

13. As jurors now understand the rules of evidence, the witnesses of the plaintiff are the plaintiff's own testimony, and the witnesses of the defense are the defendant's own testimony. This is decidedly wrong, for each party to the case may have consid-

erable trouble in getting his witnesses to appear; and, when they do appear, they may not be willing to tell what they know.

14. The proper interpretation of a witness' position in court is that of one who is a stranger to both sides. He knows certain facts that he may be willing to tell; or may be over-willing to tell as when he is a swift witness; or that he may be unwilling to tell.

15. Under the law as it is now practiced, when a witness for the plaintiff appears to be unwilling to tell what he knows, the counsel for the plaintiff, under permission from the court and in its discretion, may proceed to cross-examine the witness; that is, he may do the supposedly monstrous thing of cross-examining his own witness. But the witness is not his own; has no right to be his own; and should be the property for both sides and in the interest on neither side. He belongs to the court, not the plaintiff or to the defendant. The latter has the same right of cross-examining his own witnesses when they appear to be unwilling to talk readily, or are what are called unwilling witnesses, and this privilege is granted only in the discretion of the court, and after the witness has shown an open disposition to withhold the truth. This discretion of the court cannot be intruded upon.

16. In an age of higher civilization the law will give to every attorney the right, first to examine under the rules of direct examination, all witnesses that may produce facts that will do justice to the client. No witness should be the property of the plaintiff or of the defendant. Gross injustice is done by the rules that say the attorney for the plaintiff must confine himself to direct questions. When the laws of mental magnetism are better understood the law will insist that each witness is the property of the court only. The plaintiff may call as many as he thinks will be of service to his side, and he should then subject them first to direct examination under all the rules for this procedure as they now exist. It is a salutary custom that compels the direct examination to confine itself to questions that cannot possibly lead the witness to fixed answers. Leading questions must be omitted when others will do as well. Some leading questions are trivial and are allowed on the direct examination. For instance, if a lawyer for the State were to ask a witness for the State: "Did you see the defendant come up to Mr. Smith and begin to abuse him?" the court would properly exclude it. This kind of examination is called leading or suggestive of the answers that are

expected. The attorney for one side must avoid asking leading questions of the witnesses that appear for that side. It is proper to ask such leading questions as, "Did you see the defendant that morning?" "Did you see him at such a place?" "Did you see him approach Mr. Smith?" etc., etc. These are leading questions, but they are introductory and they save time without giving the witness the kind of answer that is wanted on the material facts. They are not "putting the answers in the mouth of the witness," as lawyers so often say when they object. When the pith of the occurrence is wanted the attorney must ask his witness what was said and what was done, and this leaves the witness free to go on and tell such of the facts as he is able or willing to state.

17. Now it happens that there are many witnesses who are in sympathy with the other side who know facts that are helpful to the plaintiff. They also know enough of the rules of evidence to note the effect on the court of any evasion of the questions of the plaintiff's attorney; if they do not know the defendant's counsel generally finds a way of telling them that they must appear as willing witnesses for the plaintiff, or the attorney for the plaintiff will secure from the court the privilege of cross-examining them. So they seem to try very hard to give the plaintiff all the facts within their knowledge as far as they are questioned.

18. This works a gross injustice to the plaintiff. These witnesses know too much to be of service to the defendant, and the latter will not put them on the stand. Not being on the stand in behalf of the defendant, they cannot be subjected to cross-examination by the plaintiff's attorney. Hence, what they really know and do not wish to tell is not obtainable.

19. You cannot prosecute for perjury a witness who is told to state all he knows, and who neglects to do so. He is liable to criminal prosecution only when he is asked a specific question and gives a false answer. Let this distinction be kept in mind.

20. Now the rules of direct examination forbid an attorney to ask of his own witness a specific question if it is leading in its form, and such a witness cannot be probed by anything but leading questions if the truth is to be had. In other words, cross-examination consists entirely of leading questions in its most searching forms, while direct examination consists of questions that allow the witness to drive the facts to suit himself. In a court of real justice, neither side should own the witnesses.

21. This is an injustice, and has worked many a fraud in the trials. Of course when we speak of the plaintiff we also include the defendant as having the same disadvantages. He is barred from cross-examining his own witnesses, unless they appear to be unwilling.

22. Since it is true that a witness under direct examination has the right to drive the facts to suit himself, it must also be true that a shrewd witness who does not wish to help the side he is first called on, may drive the facts in such a way that, while seeming to be very willing, he steers clear of the very things that he knows the lawyer seeks and must have. Hence, these shrewd witnesses control the verdict in many a case. We have known of this miscarriage of justice time and time again. Only a few months ago a witness who had been in court and who knew all that was of importance to the plaintiff, went to the latter's attorney after the verdict had gone against him and said: "If you had asked me a certain question you would have won your case." "I did try to ask that question, but it was a leading question and the attorney for the other side kept objecting, and the court compelled me to keep to the rules, and the question was never asked in a legal form, and I could not get the answer." Now let any student of these pages tell us what honest rule of justice would forbid the lawyer from asking the question in any form that would have brought out the truth? Was not the court sitting there for the purpose of getting at the truth? What else was it there for? Yet its very procedure is a barrier to truth-getting.

23. The only just method of examining witnesses in court is to regard them as the property of the court and not of either side. Then let the side that calls a witness examine him under the direct rules, and thus cover all the ground that is needed for the purposes of that side. When the court is satisfied that the direct examination has been thorough, honest and searching, the same attorney may have the right to retrace his ground with the method of cross-examination. No possible harm can come from this. It will not take one-tenth the time now consumed in objections and trivial quibbling, for the facts will come to light more quickly, and the testimony of a witness will not be made the subject of the usual lengthy cross-examinations of the opposing counsel.

24. This point is of immense importance in the struggle to get at the truth. It extricates the witness from the position of

belonging to one side or the other. The court should instruct the jury that each witness is the property of the court, which includes the jury, the lawyers, and the public, as well as the trial judge.

25. It is wrong to allow a jury to think that the shortcomings of a witness are the shortcomings of the client or party for whom that witness testifies. Thus, if the plaintiff calls a witness and tries to get the truth from him and the witness is a daf, or is of the realm of animal cunning and is exposed as such by the skilled cross-examination of the other side, the jury at once charges the daf business and the animal cunning to the party who called the witnesses. This is a crime againt the doctrines of justice. If you are so unfortunately situated as to find your daughter half dead at the hands of a thug or a ravisher, and the only witnesses to the deed are dafs, you are compelled to bring them into court, but why should their shortcomings be charged to you? Why should you and they be treated as bed fellows by the court, the law and the other side? Yet this is what is done in every case.

26. The admissions made by your daf witnesses are regarded as your own admissions of weakness. You are told to keep them off the stand if you do not trust them. But they are the witnesses who know the facts, and you are helpless without them. Are you to be denied justice because you have no better grade of witnesses?

27. It is a different proposition when you have used them as stock-witnesses; that is, as ones who are always in court and who make a business of testifying for the fees they receive. There are loafers and bums who are constantly in one court or another in this business. If you are suspected of bringing false testimony into court your witnesses should be fully exposed. But we refer to the dafs rather than to those who use animal cunning.

28. The present rules of evidence are suited to the parties in the trial; let the counsel for the plaintiff be kept to the practice of direct examination of his own client and be forbidden the right to cross-examine him, for it is natural to expect the plaintiff to want to tell all he knows and he is not aided any by cross-examination. The same is true of the defendant. His own lawyer should not be allowed to cross-examine him. But here the usefulness of the rule ceases.

29. No one has a right to assume that the witnesses for either side are the property of that side. Here is where the injustice

comes in. Every man and woman, young and old, should be taught these principles, for all are liable sooner or later to go into court. The law-making power, the legislatures, should reframe the laws; but the moment they start to do so all sorts of horrors creep over the judiciary and the legal profession at the dangers that are supposed to arise from innovations; and so the old stage-coach trundles along the lines of daf old-fogyism and daf methods of trying to get justice. The rules of business men of high mental caliber are much more conducive to justice than are the cumbersome rules of the courts.

These matters should be studied in schools and everywhere in the interests of a better civilization. Jury trials are now far below the scale of a decent mental realm, yet they have much to commend them. Their little good is more than outweighted by their immense grossness of bad. Let us retain the good and retain the jury system, but make it a method of common sense instead of a travesty of the worst character.

Another class of daf is that of the feminine mind. It so forces itself upon the public notice that we must devote a chapter to it, and this we do with all respect for the frailties that are thus subjected to the scalpel of analysis.

CHAPTER SIX

The Feminine Daf

We have thus far learned something of the nature of the daf who has a helpless habit of seeing things the wrong way. The mind seems warped and fixed in its deformity, just as a man may be bent with age and be fixed in that abnormal position or shape.

The distinction between the daf and the person who deliberately makes use of the reverse side of a fact for a definite purpose may be seen at a glance. The man or woman who lies as a matter of habit is a daf—the mind is mis-shapen. The one who lies to get gain or secure an advantage, and who does this wrong only at intervals, is using the mind "one deep," and is therefore guilty of animal cunning.

The full-breed daf is not so often found as the cross-breed which is made of the daf and of animal cunning. Most people who are one of these are both. Yet this is not always true.

Some persons are honest because, as we have said, they are too stupid to be otherwise; they would give a true answer to a kidnapper who came to steal their children, and who asked if the little ones were in the house or not; rather than lie, the dafs would tell the truth.

Truth is a relative term. It is the picture of a condition that has existed, or does exist. It is a photograph of things as they look on their face and with their face value assumed.

When that face value is a wrong one, when the reverse side of the fact is the true side and the true value of the fact, the photograph is a wrong. As it cannot show the other side of the thing it pictures, it cannot do justice. What is then called the truth is an abnormal representation of the bad side of the thing. It is a crime at times to tell the truth.

As an example of this law, let us look at following case which is but one of many thousands that bear upon the principle involved. A man had a child whom he loved more than his own life, but, as he thought, less than his own soul. A band of kidnappers were seeking the child because it was the probable heir to a large fortune, their plan being to kill the intervening heir, who was an old man, so that the child would inherit the property. Then they proposed to hold the child for a ransom. These men came masked to the house late in the evening. Advance word of the approach of the band had reached the ears of the father of the child, and he sent it and his wife to hide in the house of a neighbor a mile away. The man had the reputation of being honest, so much that his word was as good as his bond, and all that. It seems that these men knew of this trait of character and sought to take advantage of it. They knew that torturing him would only cause him to close all speech and say nothing. They searched the house, and left no place unvisited, but the child could not be found. "Is it in here?" they demanded. "No," he said. "Is it at the home of Mr. ——," naming a farmer not far away. "No." Here he had made the mistake that led him into the trouble, for they now proposed to ask him if the child had gone to the house of each and every farmer in the township. This showed that the men were familiar with the locality. He saw the blunder that he made by answering at all, and he knew that, when they asked if the child was at the place where he had sent it, his silence then would mean an affirmative reply. It so happened that they did mention that place, and the man promptly said "No," which was a lie as far as the phraseology was concerned. A moment later, when they mentioned the name of a farmer who lived far off in the opposite direction he became silent. They saw the point. He was a man whose word was as good as his bond, and he could not tell a lie; they knew they had the truth in the form of his silence; and, with the cunning born of the kind of brain that animals give to humanity, they put spurs to their horses and went off miles away from where the child was; one of the men being stationed a few rods away to watch the farmer to see that he did not go by some other route to the same house and give the alarm.

The father, feeling sure that he would be watched, but yet knowing the necessity of quick action, crawled out of the house

along the hedge and through the grass until he had got some distance away; then he hurried to the nearest neighbor in that direction, told him what had happened; got his horse ready, and soon had fifty families armed and on the trail. By some very good amateur detective work, which, by the way, is often the best, the posse captured all the band and they are at this day in the penitentiary.

Yet, for that lie, that father suffered torments in his soul. He prayed for forgiveness, and does not know to this day, and will not know unless he gets this law in his head, that the statement he made to the criminals was the truth; and had he told them where his child was he would have told a lie and have committed a crime that would have placed him on a level with the kidnappers themselves. Words are of very little importance when they lead to wrongs. The telling where the child was would have placed its life in jeopardy, and possibly have driven the mother insane; and had the father told the whereabouts to the band of robbers, he would have been a daf of the first order. He was in reality a daf to allow his conscience to prick him for the reverse statement he made.

The child was at a certain house. The criminals asked if it was there. The father said "No." He could even have said "The child is not there. I will swear that it is not." And he could have made that oath as sacred as he chose; it would be no more sacred than the spirit in which it was uttered. Any deception, and device, and sacrilege that he chose to make to save the life of the child and the mind of the mother was justifiable. It was playing "two deep" for an honest end.

Nature gives this power of thinking "two deep" to animals through instinct. The bird that flies in a direction opposite to that of her nest, and who thereby saves the little ones from the gun of the hunter, is not only obeying the instincts of mother love, but is doing more; she knows no better; she asks no questions as to why such an impulse was put into her breast; but she obeys the dictates of the Divine law to fight for the offspring. Between that beginning which is lost in the vale of the long past, and that ending which no mind can trace in the windings of the future, there is a chain that serves to connect the two mysteries, and that chain is mother love, for it holds the offspring in safety and thus maintains an unbroken line of descent. There is no lie so base, and no

crime so low that the parent is not justified in using it to save the child. Even the father has some of the love for his child reflected back from the mother through the heart of the little one, and he will fight with any weapon that serves the purpose to protect the treasure that God has lent him.

While this is an extreme case, it helps us to see that the truth is not in the words used but in their effect.

Put this law away in your mind and keep it ready to use: The truth is not in words but in their effect.

Moralists will argue that it is a bad book that teaches the value of the lie. We do not teach our students to lie; we teach them to tell the truth. The father told the truth when he said that his child was not where it was, for the truth was not in the words but in their effect. What was their effect? To save the life of the dear one; to cause this band of criminals to be captured, and thus to save other fathers and mothers from their operations. That was the effect. If the effect was the best under all circumstances, then the words that produced that effect were the truth.

Suppose now that this father had been a full fledged daf, and had told the gang where this child actually was. What then? Come with us to the home of that father, left desolate because of the absence of the tender child. Think what treatment the child was receiving, of its anguish, of its cries for its mother, of its lack of good food and of comfort, of its mysterious hiding place and of the doubts of the father as to what was happening to it, and of the determination of the gang to kill it if they could not get the ransom they demanded. Then get down to the floor by the side of the couch on which that mother lies moaning, and take one look up into her face. One look will be enough. The heart torn from its roots by the severest blow that can ever come to a mother is pictured in the horribly rent features as she prays and hopes and moans in her agony of soul.

What was the cause of this scene? The lie told by the father when he said that his child was where it was, for the truth is not in words but in their effect. Thank God! he did not tell that lie, and the criminals are safe behind the bars.

A prayer is measured by the spirit in which it is uttered, not by the words it employs.

We teach the effect of words. When we teach the law that truth should be the goal of all that is uttered, we are not advocat-

ing falsehood; and any moralist who says we are is a daf. That is all.

Strange doctrines, you say. Do not be a daf. Above everything, no matter what else you are, do not be a daf.

Another strange doctrine is at hand, and that is the law of the feminine daf. We wish that we might be excused from what we are about to say, but we are following the dictates of a higher command, and our purpose is to correct some of the wrongs of today, and so we will say a few words on the feminine daf.

A female, physiologically speaking, is a woman; by this we mean in the human family. In the brute creation, and in all parts of the animal kingdom, the female is the bearer of the offspring. We are not now referring altogether to the female as a woman, but to the feminine mind as that which is characterized by qualities that pertain for the most part to the sex of the woman, but that can be found at times in the opposite sex.

Some men have feminine minds; a fact that is well known and is generally admitted.

Some men have no whiskers.

Some women have masculine minds, as certain husbands have found out to their delight or sorrow, as the case may be.

Some women have whiskers.

Some feminine minds are dafs, just as some masculine minds are dafs. Some women can tell a falsehood just as well as most men.

Women as a rule are not given to lying unless they are born with animal cunning, or else are dafs. In the latter case the feminine daf is the woman, and occasionally the man with the feminine mind, who sees things that are not so and see them most of the time. This has no reference to the study of the drinking habit; the things seen are born in the mind and become honest facts, at least to the mind that gives them birth.

Woman is a birth-giving personage and hence the mind that gives birth to things that are not so is called a feminine daf.

We are thankful that this class of people is not numerous, not more than one woman in every ten being addicted to the habit, and then only under stress of the influence that impelled the birth.

The usual father of this kind of offspring is the desire for revenge. This peculiar bent or warp of mind hunts for the surest thing that will bring revenge for some injury, generally fancied. There are certain matters that are more potent than others in this searching for retaliation, and these matters come before the mind, and at length the particular one that seems the best suited to the purpose is selected and dwelt upon. The brain invites it in, and there it makes the same kind of a mental picture that the fact itself would have made had there been an actual occurrence instead of a fancied one.

Thus, if a woman wishes to claim that another woman told her a certain thing, when in fact the woman had not spoken to her at all, the former will think that she may tell her that thing, then she will think that she probably will tell her, then that she has told her; and this matter is thought of with an intensity that soon makes it real.

When a fact actually comes before the mind, all it can do is to leave a mental picture of itself there; and that is all that an imagined one can do. The fancy is just as real after a while to the mind as the fact itself. Many persons do not know whether they dreamed a certain thing or really lived it. Many others do not know whether they heard a certain thing or only thought it into existence. In either case the picture on the mind and memory is just the same.

Some lawyers who have a greater desire to win their cases than to see justice done, take advantage of this law of the mind and talk to their witnesses in private for the purpose of getting their minds muddled and then modified. If the witnesses for the plaintiff are thus coached, they may be made to change their testimony in the most vital parts and never know that they have done so. "What did the defendant say to the plaintiff in the chief conversation on this matter?" is the form of question which may be put to the witness in the lawyer's office some weeks prior to the trial. The witness remembers quite well; but does not remember enough. There must be an additional fact sustained in order to win the case. The plaintiff himself is willing to stretch his own testimony enough to include that; or, if he is not willing, his attorney will talk so much to him of the additional matter that it grows in time into his head and cannot be separated from

what was actually said. The witness by hearing the lawyer and the plaintiff mention this additional fact soon comes to incorporate it into his memory of the conversation, and any witness on earth will do this if he does not suspect that he is being coached.

It is not a question of honesty, but one of mental picture. It is a well known law that if you think much of a fact the fact becomes real to you. If you think that it might have occurred, and keep on thinking of it in that way, after a while you cannot tell whether it did occur or not.

Three men of undoubted veracity and conservatism in their methods of talking were present at a conversation in which the defendant in a coming trial had made certain admissions; but the actual admissions were not strong enough. These three men each wrote out what they had heard and each handed in their copy to the attorney for the plaintiff. The accounts did not agree. Each insisted on being correct, but each had full faith in the integrity of the others. They said that it was another illustration of the fact that honest men do not see and hear things alike. When witnesses in a case are all agreed to the precise facts you may rest assured that they have been coached or are not telling the facts. They are not honest witnesses. You, who may some day sit on juries, should remember this.

These three men did not know what to do, and so they let the statements remain as they had given them, despite the fact that they were conflicting. The attorney for the plaintiff then had an interview with them all together, and he told them what the defendant actually had said; but he insisted that they stick to their versions. "I think the jury will have more faith in what you say if you do not get it all alike as if it had been printed and handed to you to memorize. So keep your own versions of the conversation." By this method he disarmed their suspicions and then, as if he had dropped the subject, took up the vital issues in the case and went over them, but in such a way as to bring in what he wished incorporated in the statements made by the three honest men. He reviewed the same facts with his client in the hearing of these three men. The client had incorporated a particular matter that was very important, and that had not been mentioned at all by the defendant. It was this special matter that the attorney had drilled before into the mind of the plaintiff, and which the latter now believed to be true, as he had heard it so much

from the lawyer that he could no longer separate what had been said from what the attorney had added.

Hearing this new matter added, and not suspecting that it had been created in the brain of the attorney, the three honest witnesses got the same idea also in their heads. At another interview the attorney, seeing that they were grasping the new matter, tore up their written statements in their presence, saying that the real facts were now coming back to their memories; and before the trial occurred these men, who wished to tell nothing but the truth and whose word was everywhere respected, were ready to swear to many matters that they never heard, including the additional matter that was of the most vital importance. They did so swear, and the defendant knew that they lied; but the men themselves had no intention of falsifying, and thought they were telling the truth.

To accomplish so much with men of such standing is a serious matter. It shows how the rights of honest clients may be stolen by the mental magnetism of a lawyer who uses the power for bad ends; for it is true that you may accomplish good and bad with any gift. The same voice may sing the exquisite songs of love at home and in church, or may use its sweetness to lure men into saloons or brothels.

Mental magnetism is able to take the brain of another man or woman and use it. One person may actually occupy the mind of another.

There is in every locality one or more lawyers who are able to do just what we have described; that is, take honest men, conceal from them by the utmost artifice the purpose in hand, then have them go over a certain matter and hear additions made to it with such skill as not to challenge denial; and, after a lapse of time when other things have interested them, these honest men will not be able to separate what is the fact from what has been added to it. We have seen this done time and time again. The ease with which it can be done is amazing; and here we are in this world dependant on what our neighbors say of us in and out of court, and human memory is most fallible. Property—nay, even life itself, has been sworn away by men and women who had no intention of doing wrong.

You can do this very thing; that is, you can take any person, honest or otherwise, and shift what that person actually knows to

what is not known, and the mind of the person will soon be unable to separate what was the original fact from what has been added.

This is not hypnotism.

It is not suggestion, and has not the slightest resemblance to it.

This is not personal magnetism. We have known persons to accomplish this change of mind with no magnetism whatever.

We know what has been done, and have many reasons for knowing the facts. For two years we were most confidentially allied with the leading trial lawyer in a great city, and by some he was claimed to have been the most successful jury lawyer in America since the days of Choate and Webster. We knew him not only personally but very intimately. We have gone over the preparation of cases with him, and in his presence have noted the manner in which he sifted the testimony of his own witnesses in his office, especially when the case was a great one. He had a great hobby for wanting witnesses on his side who stood well in the community; and he would get them in, even if for but a trifling matter or for irrelevant testimony, knowing that the court would deprive them of the right of testifying. The moral effect of having such men on his side of the case was of benefit to him.

This great lawyer, whose fame was international and even world wide, took no cases except those that were of the highest importance. He met all his witnesses many times; not half a dozen times, but ten to thirty times; and he had them come when he did not see them, as he sent his associate to go over the testimony with them. Yet he was present many times himself. He cautioned the witnesses to tell the truth, saying that if they told untruths they would be caught in court by the acute men who would oppose him. One evening he reviewed the previous statements of the chief witness, a man of the highest standing in the city and one who was regarded as honesty itself. In this review he added many things that the witness had not stated, but one was of very vital importance, and the lawyer got it in the mind of the witness in a number of ways, until the witness was totally unable to separate that statement from the original. He asked to see his first statement and the lawyer at once handed him a copy of a stenographic report, the report having been doctored by the lawyer or some one in the meantime. We were not then out of the teens and did not realize what was going on until a long time afterward; but we well recall hundreds of instances in which

this great lawyer so muddled his witnesses in these reviews that they were glad to have their brains clarified by the lawyer's original notes, which were made to suit what he wanted them to state. Even the original notes were not required, for any constant repetition of the real facts in connection with added matter will soon cause the honest and the acute mind to absorb it and to think it the truth.

This is one use of mental magnetism, and a bad use it is.

Amazed at the ease and skill with which the lawyer had made testimony to order, we went forth into the world resolved to ascertain if others could do the same thing. We did not tell the facts as coming from the office of the lawyer to whom we have referred, but we said to a friendly attorney who was honorable and who would not stoop to any use of a power, even if it would win cases for him: "We have evidence that cases are won in court by using honest witnesses for dishonest purposes. Will you help make a test of this?" Then we recited the process. It seemed novel to him. He said, "I will select two men who are my witnesses in a case that will come to trial in six months. I have their statements in writing signed by them. I will make a typewritten copy in which I will add a fact that I want there, but that cannot honorably get there, for it would be a lie as far as these men are concerned. I believe it is a fact, however, but that they do not know of it and cannot therefore testify to it." Later on this lawyer met these two men very often by appointment, and he went over their statements again and again, always getting a little of the fact in, and they would correct him. He then said that the fact belonged in but that he believed that they were not the witnesses who knew of it, although it was possible that they might have known of it, etc., etc. The men at first became muddled, then they were half inclined to repeat the additional fact because they had heard it so much of late, and at last they added it without being helped. This honest lawyer wrote to us: "By George! this is awful! To think that the human mind is so easily misled! What are we coming to? I am sick of the law if it can be used as a tool of oppression." But it is not in the law that this is most used. It is employed in business and in social matters and in the various professions, and in crime as well as in the better walks of life.

What we say is that the mind knows a thing by reason of mental pictures that have been stamped upon it by the fact or by the

review of the fact. If A. tells you that he saw B. and that B. had on certain clothes, you can ask A. to remember what B. had on, so as to tell the fact to another; then you can review these details, adding other articles and substituting, until you can get B. reclother in A.'s mind and not a vestige of the original apparel will be left. We have seen this experiment made many times, not only in regard to dress, but in all sorts of descriptions.

Pictures shift their detail under the skill of an artist.

Sometimes this power may be used to advantage and for good ends, as when certain truths are inserted in the minds of those who hate to hear good advice.

The greater uses of this power are likely to prove weapons of mighty strength for evil or for good; but it is in the lesser and meaner uses that we find the dafs to which we refer in the present chapter.

The feminine mind is peculiarly inclined toward the creation of fancied facts.

We do not charge it with actual present dishonesty; and we refer not to the whole feminine mind, but to that small proportion of about one in ten which we have mentioned. Its creative fancies have wrought sad havoc in countless lives.

Now a daf mind is one wherein there seems to be an element of stupidity for which the individual is largely responsible at the time.

It seems to be something that has come and grown gradually and thus made itself a fixture, at least for a while. There is no release from criminal responsibility, for there was a beginning when the mind could have averted the stupidity, except in cases where nature has warped the brain beyond cure.

If a person is really a daf liar through a warped mind, the public are always protected by the ease with which that condition may be discovered by those who have ordinary knowledge of human nature.

The honest man who is made to testify to matters of which he has no knowledge is temporarily irresponsible, for he does not know how to separate the genuine from the false in his mental pictures, and each have the same depth in the brain; but there was a time when he might have done so had he not been taken off his guard; and, if the law can prove that he does testify falsely, he may be prosecuted for perjury.

This condition of seeing a false mental picture and believing it to be real, is called the feminine daf, because that kind of mind gives birth to it most readily.

According to the experience of trial judges who have observed this phase of human nature, there are about ten women to every man who see these mental pictures and who are honest in their belief that they are genuine. The man is either the rare individual of unsullied integrity, or else the common warped mind that is easily laid bare under ordinarily skillful cross-examination.

But the woman is as often of the honest mind as the man is of the warped mind. She comes from every grade of the social scale; as often from the ranks of the rich and influential as from others. When she has thought long and often enough on a certain state of facts she is sure of them. Nothing could shake her belief in them. These facts pass daily in review before her, and at night she falls asleep thinking of them, until the pictures are as real as if they stood out in canvas on the walls.

We take the following from the experiences of judges of jury courts. They are men of the highest intellectual standing who have sought for many years to get at the reason for the prevalence of this evil, which is the willingness of women, mostly respectable, to go into court and swear away the property and liberty of others.

1. A woman made claim to be the wife of a certain millionaire who had since died, and whose estate she wished to share. This woman had a diary in which she had entered for years the incidents of her married life with the deceased, showing that he was absent from his own home two or three days in each week at one period of his life. Her claim was afterward disproved in such a way as to leave no doubt as to its falsity. The surprising thing was the record she had kept of the conversations, the details of his visits, and many small matters that are always omitted by one who is merely an adventuress and perjurer. The fullness and minuteness of these details would have convinced any jury had it been a case where there was any doubt. Such a mind is a danger in any community. The power of the imagination to make living pictures in the brain is almost unlimited, and innocent men and women have to suffer. In this case the widow and daughters of the dead man were thrown into despair by the thought that the

husband and father could have been untrue to them and have led a double life.

2. Another woman, who had been discharged from the employ of a merchant for neglect of her work, made a criminal charge against him for assault; and she told the story in details that were consistent and minute, and wove them into known facts that he could not deny. This charge she did not make until some days afterwards. She fell into crying spells and her mother wormed the secret out of her that she had been compelled to run from the man and get out of his way, because he sought to take advantage of her in the privacy of his office where she was employed. Nothing would have saved the man but the fact that in the adjoining room, which was usually separated by closed glass windows that were shaded by curtains, there was a meeting of the trustees of a church of which the girl was a member, but not the merchant. This room had been loaned to them for the morning, as it was close by their homes, and the church was being repaired. In this room sat the pastor and three of the trustees. They had greeted each other and were waiting for the arrival of others, which explained their silence. Papers and reports were being scanned. The girl was totally unconscious of their presence, as her back was to them. The merchant came down on the car and entered the office. As he did so he told the girl that he had spent the evening before looking over her accounts and was sorry to inform her that she did not suit him and must find a place elsewhere. She then begged to be allowed to remain and to try again, but the merchant was obdurate. The girl then said she did not wish to be discharged and would remain the week out and not ask anything for her services. To this the merchant said that he would not agree, and he requested her to leave so that he might lock the door and be alone. He had others who would apply for the position. The girl spent more time in asking for further trial, and then went away in a defiant mood. By her own testimony in court she did not return again; and she made claim that the assault occurred then and there. She said that he locked the door; he did say he wished to do so, but not until after she had gone did he wish the door locked. She told of his approaches and promises of fine clothing, money and diamonds; of his desire to make her the happiest girl in the world; of his proposal to look after her as long as she lived; to all of which she replied with the

hottest indignation and demanded to be let out of the room so that she might never come back again. Yet he kept the door locked, and put his arms around her, and tried to throw her upon the lounge, and was almost overpowering her when a noise from outside made him desist. She then ran out of the office. In proof of her claim she showed a bruise on the arms that was still discolored. She also showed torn underclothing to indicate the desperate character of the assault. It was a case of a woman's word sustained by circumstantial evidence of the most effective kind. The day was Monday, the first of the week days. The hour was nine o'clock, which was the time the merchant arrived. The girl left that day. The records of the meeting of the trustees showed the date to be the same as that she described. On cross-examination she was asked if the defendant, the merchant, had discharged her or had threatened to do so, and she replied no, that he wanted her to stay and even begged hard for her to stay.

When the pastor of the girl's own church, and the trustees also, who were men of such standing in the community that no one, not even the yellow press, pretended to doubt their words went upon the stand and told their story, the girl broke down and confessed that the facts had come to her in a dream and she could not account for them.

Her father and her brother were waiting to hear the whole case before they subjected the merchant to public chastisement and disfigurement for life. What would have been his chances had he gone into court with his own unsupported word against that of a demure and pretty girl? What chance would any man have? Yet it is true that for every one who has a daf mind that sees things that are not so, there are ten others differently endowed. What would that man have thought of the opportunities for virtue to have its own reward in his world when the false mental picture of an honest-minded girl could send him to the pentitentiary for a long term of years, take from him his wife and children, and perhaps subject him to the physical chastisement that the brother and father of the girl were ready to wreak upon him? Why was it that this particular merchant had some reliable witnesses in the next room, when most men have nothing but their own word to help them? And to this danger is that of the mother or sister of the girl, feeling overwrought by the story of wrong, adding to her testimony, as was done in a case not long

ago, and claiming that the man had made a confession to all three of them, and had offered to pay money if they would not pursue him in the courts. In that case it took a combination of fortuitous circumstances to get at the truth, and his does not occur once in a thousand times.

Then add to this danger the misfortune of living within the geographical limits where the mob does the trying and the punishing; always on the evidence of one side of the case only; what would have been the chance of escape accorded to that merchant after the girl had told her story under oath? There would have been no other side. The pastor and the three trustees would not have been given an opportunity of telling the facts. The sworn testimony of the wronged girl would have wrought the mob up to the highest pitch and the rope and revolver would have done the work.

We are not defending the ravisher of women; he has no place in the universe; the nether regions ought to vomit him out. We are not defending the slow and tedious methods of the courts, which are responsible for the mob fever in our land. Any man who has ravished a woman ought to be executed, but only after his guilt is proved beyond all doubt and apart from the testimony of the woman, especially when malice, or the desire for revenge may influence her to the making of false mental pictures in her own mind.

Any man who has made an attempt to do this deed against the sex that is entitled to the highest protection in life, ought to be subjected to such treatment as will make the next attempt an impossible dream. His nature should be changed to that of the eunuch. This is the only rational and God-commanded treatment for all criminals of every stripe, and for all warped moral natures.

We are satisfied that the courts are a cumbersome mass of machinery that are conducted on a basis exactly opposite that of good business sense and clear-headed judgment; their methods would put an end to any business enterprise that adopted them. Instead of dealing out justice they allow it to miscarry in nine cases out of ten. These claims may be made good by any committee of the highest intelligence, not composed of the judiciary and attorneys.

The courts are necessary, and the system of trial by jury is necessary; but they need ninety per cent of change in order to be-

come courts of justice. When they are such, when the truth can be ascertained and seen in the white light of absolute clearness, instead of being buried beneath the debris of trickery, technicalities and perjury, then there will be no mobs.

Let the geographical districts now devoted to the mob sentiment in this country change their mode of operations from that of murder to that of reforming the judicial hulk of this nation, and lives will be safer and justice more common.

Mob rule is anarchy, and when it is tolerated by the public, even under the stress of complete justification, as in Delaware last year, it is a blow against the liberties of the people, and its fruit will be bitter and long-enduring.

The wrongs that now exist are classified in the next realm. Let the people everywhere lay aside party and meet on the common lines of the rights that the nation stands so much in need of at this time; let meetings be held each week until an organization is formed in every locality, with the determination to rectify the blunders of the day. When this is done, and not until then, the people will carry the burdens of affliction that make the land a hotbed of error.

In summing up this chapter we find dafs prevalent, and their influence is often an exciting cause to public and private wrong. The time to correct this mental condition is when it is coming on, for it is not often changeable after it is fixed.

The daf condition grows on one very quietly and soon becomes established, almost without recognition of its invasion. A very good sign of its approach is when a man or woman is willing to pass judgment off hand on any matter that is totally out of his or her special line of thought, as when the remark is made that such and such an idea is all bosh, or is tommy rot, or that such a person is a crank, etc. All people who give vent to venomous remarks are dafs. Malice, revenge, curiosity, envy, gossip, disbelief, fanaticism, cant, prejudice, hotheadedness, hatred of class, the use of mean consonants such as disgusting, contemptible, nasty, dirty, jackass, and the use of slang and oaths, are all evidences that the daf condition is coming or on, or that it has already made itself a reality in the mind of a man or woman. Like most everything else, it may be checked ere it is firmly established; but a peculiarity of the incurable daf is the thorough disbelief in the condition and the self-satisfied mood that makes warning empty and useless.

CHAPTER SEVEN

The Curable Daf

We are not dealing with the moral side of the mind. It is a question that may not be settled satisfactorily one way or the other, whether animal cunning is a useful quality; but we are sure that the daf mind is stupid, useless and dangerous. Our advice is:

Never be a daf.

This condition is always a sign of weakness.

It is weakness to constantly give out from the mind details that are not the same as the mind has received from its outward senses.

It is weakness to permit the inward processes of the mind to create pictures that are false in their description of facts.

It is weakness for an honest man to allow another person to add facts to those he already possesses, and thereupon to testify in court or relate elsewhere a set of facts as his own knowledge, when part of them have been injected into his brain for fraudulent purposes. Yet this is being done every day. There is no person who is not susceptible to it, when not on guard.

Hence, to this extent the honest daf is curable.

The time to be on guard is when an attempt is being made to form a mixture of other details with the facts you already know.

The setting of the mind in any direction is a daf condition. This is seen in the cases referred to where a person is honest, not from principle, but from stupidity. It is a kind of honesty that does not always reflect the truth, for a word is what it produces. This kind of daf is not curable, and we have no desire to suggest a cure. It furnishes Chinese cashiers for Japanese banks, Swiss soldiers for the Vatican, and Swedish watchmen for English mansions. This kind of mind is not so bad. It never rises

in the scale of civilization. It must be led, for it cannot assume leadership of others. Not all Chinese, Swiss or Swedes are dafs; far from it; they are more inclined to this quality than most others peoples.

About ten Chinamen in a hundred are dafs in stupid honesty. This does not alter their tendencies to crime, cruelty and licentiousness; but the daf does not falsify in words at all times. About one negro in a hundred is a daf in honesty. As the negro mind is naturally given to animal cunning, this honest tendency must exist through a warped condition of the brain.

The English, Scotch and Welsh minds are inclined to set themselves in fixed moods. Mental fixedness is a daf condition. It is often called stubbornness. But fixedness of the mind, whether temporary or not, is a daf condition. It blinds the judgment. A person of good judgment looks at both sides and all sides of a question, so as to see its full effect. A daf sees but one side and does not believe there is any other, except where there is a shallow entry into the second stratum.

This may seem like a contradiction. Let us see if we can make it clear. Animal cunning uses the reverse side of a fact, knowing what the fact is. Therefore it has the two sides before it at the same time.

The daf sees but one side, and cannot realize that there is another side. If he reproduces the exact fact, as do the Swedes, Swiss and Chinese who are honest, it does so because it is incapable of carrying two sides in the mind at the same time. If, however, the mind is warped so that the false seems true, but one side is seen, and this also constitutes the daf.

Then, if the honest man or woman gets a false picture in the mind in the belief that it is the true one, it sees but one side at a time. Here also is a daf.

A person who lies habitually from a warped brain sees only the false side and never thinks of the true.

The woman who cherishes a desire to revenge herself on another person, allows her fancy to build pictures of facts in her mind until they seem real. Then she accepts them as real. She is a daf. The mind sees the false side only.

The obstinate man who never compromises, sees but one side. He is a daf.

The old man or woman whose brain cells are stiffened by the

calcareous deposits of age, is physically estopped from seeing two sides of a fact; the side seen is either the right or the wrong one. That kind of mind is incurable, for senility destroys the flexibility of the mind.

The religious devotee who sees but one meaning to the Biblical command, and who runs counter to science or common sense in the way of living, is a daf. The intelligent person sees time, place, special application and a possible error of interpretation in the passages that do not harmonize with what seems sensible at the present day. The daf takes the command as it appears to him, and thereby shows his lack of mental qualification for dealing with the matter. The idea that the Bible as a production of English must be understandable to the humblest minds was long ago exploded. It is a study even to persons of the highest intelligence, and its jewels should not be handled carelessly. Rightly understood it accords with science and sense in every passage.

Many dafs are curable, but only at the beginning of the warped condition. Those that are born so are beyond help. The man who is a constitutional and perennial liar is perhaps beyond help.

The daf malady is never so hideous as when it crops out in the form of mob rule. Blind passion warps the judgment and prevents it from seeing two sides of the matter under consideration. Human life and personal rights should not be sacrificed upon the altar of impulsive hatred.

Let these faults be cured by taking the restraining steps in the beginning of their appearance.

Do not be a daf.

THIRD STEP

IN

MENTAL MAGNETISM

THE

REALM OF THE OOL

CHAPTER EIGHT

The Universal Ool

It is somewhat easier to describe the OOL than it is to explain the exact meaning of the daf. The latter is one who is generally fixed to one side or the other of a fact, and has lost all mental grasp of the opposite side.

An OOL is a man or woman who wrongly believes or acquiesces in a fact or condition, and who ought to know better, but seems unable to take any other course.

The foregoing definition shows the advantage of coining the word. Before setting it in type we submitted this chapter to several scholarly minds for an opinion on the adoption of the word and the definition we have given it. All agreed that the word was well selected, and each had a hand in shaping the definition. One very learned and conservative man wrote as follows: "The word OOL is forceful and expressive. Your fear of hurting the feelings of the OOLS should not deter you from using the word. As to bettering your definition, I can only suggest a more crisp equivalent, somewhat as follows: "An OOL is a person who ought to know

better, but who does not seem to." Another of our advisers, a clergyman of national reputation, wrote: "I like the word you have coined. OOL cannot offend anyone but an OOL, and I find that it is necessary to offend such a person before a change for the better can be had. I think the definition of OOL should be modified. Why not say that an OOL is a person who does know better but who is ignorant of the fact?"

The first essential of the OOL is a belief in a thing that ought not to be sanctioned; or else a willingness to allow certain wrong conditions to exist.

The next essential of the OOL is a mental quality that ought to act otherwise than it does; or that "ought to know better."

The third essential of the OOL is the appearance of not knowing any better; or a seeming mental helplessness.

The OOL has this relation to our study: It is impossible for an OOL to acquire mental magnetism. He can develop personal magnetism or animal electricity, but he cannot secure that superior power which is known as mental magnetism.

A daf is also barred from acquiring this power. Nature steps in and forbids.

If you are a daf of the incurable kind, you can never succeed in this study. If you are an OOL you can succeed after you have risen from the abnormal mental state.

There are two ways of taking count of stock of yourself to ascertain if you are an OOL or not. The more common way will be to experience a feeling of extreme dislike toward this subject. You may not appreciate the word OOL. Every time you see it or hear it a flush of disgust will saturate your thoughts. This dislike is a mental squirming that is equal to a confession that you are an OOL and that you know the fact.

The less common and more intelligent way of telling whether or not you are an OOL is to follow the many descriptions of this mental condition, and to examine each on all sides. This is a judicial form of discovery. It is of the highest value to the student, for it means that the OOL is to disappear in time, and possibly very soon.

On the other hand the person who is offended or disgusted at

the word OOL, or at the descriptions of the next chapter, will not be cured until that feeling is gone.

The magnetic mind examines all matters of importance on both sides and on all sides if there are more than two. No fact is one-sided; it has not less than two; and may have three or more sides. Be sure of the structure of every idea in this respect. The habit of examining all sides of a fact soon grows into the highest form of intelligence, and should be cultivated by you with the utmost care and persistence.

If you will make a close study of all the OOLS that are described in the next chapter and pass judgment on yourself as to whether each one described fits your case or not, you will soon have formed that most excellent and magnetic habit of looking into a matter in full and knowing it in all its bearings.

Do not be offended because you may be more than one OOL. There is an opportunity for a cure in case you realize that you are an OOL, but if you do not so realize, you must remember the old Arabian proverb, which runs something like this:

He that knows not and knows not that he knows not,
He is a fool; shun him.
He that knows not and knows that he knows not,
He is ignorant; teach him.
He that knows and knows not that he knows,
He is blind, lead him.
He that knows and knows that he knows,
He is wise; follow him.

CHAPTER NINE

Study of the Oools

Many of the OOLS are self-apparent; their existence is conceded and they are recognized at a glance. Many others require study and analysis in order to be discovered, recognized and understood. We have appended critical remarks to them in the hope of helping our students to see just what these OOLS are, with the belief that they may be avoided.

Before taking up this study you should re-read the preceding chapter.

OOL Number 1.—*"The time-waster."*—In the first place are there such persons as time-wasters? Yes, you are agreed to that. This gives us a basis on which to proceed. There are countless millions of time-wasters. It makes no difference how many there are, if there are some; the fact is established. The next question is this: Are time-wasters OOLS? Look at the definition—the short one: "An OOL is a person who ought to know better, but who does not seem to." If the person does not know better, he is a daf. If he does know better, or if he ought to, and yet proceeds as if he did not *seem* to, then he is an OOL. If he ought to know better and does not know better, and *seems* to know better, then he is both a daf and an OOL.

We have come to the conclusion that a time-waster is an OOL, because he really ought to know better, and he really does not seem to.

Having settled this much of the case, let us follow the plan of the fourth realm, which is to turn the matter over and examine it on both sides, or on all sides if there are more than two.

An OOL No. 1 may claim to be in need of recreation, as a means of relief from severe mental or physical strain. Such relief is never to be regarded as a waste of time; but the trouble comes

when every kind of idleness is turned over to the account of needed recreation, and this will not pass muster. Successful men and women get their relief by changing the nature of their work; that is, by having a large variety of activities, something like varac, which is taught in the Ralston books. Any really progressive man or woman is a lover of work, and drudgery is play. The people of mediocrity, and those who are "down in their luck" are haters of work and perform it only for its wages.

Hard work is a blessing and never an injury. It brings ample pleasure and many joys that can come in no other way. Vacations, leisure, retirement from responsible duties, and periods of ease are all dependent upon the background of some kind of toil to be appreciated. Faculties rust and weaken when out of use. The best way to keep them in perfect condition is to keep them going. Old age should never be old enough to put a man or woman out of commission.

There is no inactive person on the face of the earth today who is happy or contented. Remember this.

Then try to comprehend the idea that hard work does not break a person down; it is its lack of variety, if it has anything at all to do with a breakdown. Brain-workers and students who are supposed to be brain-workers, do not get headaches from what they study, plan and think, but from what they eat and from a regime that is unnatural. These facts may be proved. Let any person adopt the regime of "Life Building Methods" (115th Edition) and we will predict that a mental breakdown, or even a headache, is an impossibility.

The same is true of physical labor. No person can work hard enough to do any harm, if the food is right, the regime natural, the work varied, and the human frame is not treated as that of a beast of burden.

But time may be wasted in hard work even. Varac will determine for a person what pursuit in life is most suited to the temperment and qualifications; for, out of many mental interests, some one will fascinate the mind and attract the heart. Find out what your life work is; then pitch in and make it as great as possible. There is yet a chance for you.

Recreation in excess weakens every faculty it rests. What is recreation?

It is the long ride in the cars to your place of employment, if you have one.

It is the time you spend reading the daily paper. Do not deceive yourself into thinking that it is a part of your education to keep informed on the doings of the times. Any country weekly will give you all the facts; so will the headlines of any decent daily. Not the big headlines, for they are for dafs. If you read a paper or a novel on the cars that time is wasted. It is better to think and to plan than to read; but, if you will read, then study some useful book; or else you must be set down as an OOL.

The Sunday paper is a time-waster for you. All newspapers started as newspapers, but now, in order to keep up their circulation, they are compelled to publish cartoons, caricatures, comic pictures, colored sheets, love stories, puzzles, magazine stories, detective stories, mystery stories, picture problems, fairy tales (exclusive of their other news), and all the attractions and buffoonery generally seen at a fake county fair and one-ring circus. Surely any man or woman who would devote much time to such a melee of rubbish must be called an OOL.

Then there is the flood of light reading and weak novels, of dime magazines and mental effervesence that pours into the house in one never-ceasing stream from week to week and month to month. It may be harmless, but it is recreation, and too much recreation takes the vital energy out of the faculties. The way to do is to classify your reading matter; know what belongs in each class; devote so many hours a month to recreation in the form of light, useful reading; and let the rest of your mental employment be given to study. Do not be OOL No. 1 by reason of an excessive amount of light reading. Five minutes a day is enough for all the news. Twenty-five minutes a day is enough for all novel reading and other frothy mental employment. The giants of success in the world never wasted so much time as a half hour a day. For real pleasure follow the plan of "varac" or var(ied) ac(tivity).

Then the time spent in idle talk, useless talk, endless talk; talk in the morning, talk in the forenoon, talk at noon, talk in the afternoon, talk at twilight, talk in the evening, talk deep into the night; all talk, talk, talk; until the nerves are weak and the head empty, and disgust is stamped on every lineament of the face; this vast amount of time is a charge against the moral character, as well as the judgment. Talking wears out the vitality, and

people wonder at their general debility. There are women whose faces are nothing but muscles of talk; sharp, acid, ugly in spite of forced smiles, and repulsive to the world. Every one of these time-wasters might have been queens today, with followers and admirers to do them homage; but now they are travesties on the sweetness and gentleness of womanhood. Gabbing makes a pretty woman repulsive.

Then the men and women, who are idle through lack of employment, must meet and talk, instead of courting that charm of true happiness—an education. In stores, at various meeting places, at street corners, in homes that need attention, these idlers meet and talk; or else they loaf the time away in playing cards and games of chance that dull the brain and turn the body into a set of sickly muscles. They are time-wasters. They are OOLS. Ahead of them is the golden avenue of success, but they sit by the muddy pool and watch busy people turn into the noble highway and pass onward.

In stores and offices are millions of clerks and employees who have hours every day in which to do nothing. We pass along a business street on a bright morning when buyers are not visiting the stores. Clerks are lounging by the doorways, chatting to other idlers, or sitting at ease within, reading novels or some sensational paper, which is devoured from page to page, then perused backward even to the "personals," merely to kill time. We watch these young men, for most of them are youths between the ages of eighteen and twenty-five; we watch them for an hour, for two hours, for three; we pass the stores on other days; it is the same old story; the wasting of time. We asked a dozen of them why they idled so. They said there was nothing doing.

"How is trade?"

"They ain't none."

"What do you do to make trade?"

"Wait here for it to come."

"Does it come?"

"No."

"Is there anything you can do to invite it to come?"

"No."

"Do you have any spare time?"

"Loads of it."

"What do you do with it?"

"Kill it."

"Did it ever occur to you that you might qualify yourself for a higher position by making use of these idle hours?"

"How?"

"By getting more education."

"I can't get education in the store."

"Where there's a will there's a way. The great majority of the successful men of this country have had to educate themselves, and many of them have been placed in exactly the same position as you are now in. They borrowed books of education and studied in all their spare moments until they rose to higher positions."

"That sounds good. I don't like to study."

"May I ask what you receive as salary?"

"Fifteen dollars a week."

"Can you live on that?"

"I have to. I wish I could get more. Do you know of any place where I could get twenty?"

"I know of many places where you could get thirty or even fifty dollars a week if you were educated and qualified for them. But you are overpaid now."

By the expression on his face we judged that a large number of Bowery adjectives were running through his mind, which would find vent as soon as we were out of hearing distance. This is not an isolated case. It is common everywhere. It is the case of millions in this country.

OOL Number 2.—"The money-waster."—A person is called a money-waster who spends more than is needed for the necessaries, comforts and legitimate luxuries of that individual, unless such excess of expenditure is justified by other circumstances.

It is the right of every human being to secure the three classes of benefits mentioned above; namely, the necessaries of life, the comforts and the legitimate luxuries.

The necessaries are those things that must be had in order to maintain life and prevent sickness and distress; and they include many things that are not to be eaten or drank, such as education and good books.

The comforts are those things, in addition to the necessaries, that are helpful to the easy acquisition of health and education.

The legitimate luxuries are those things that bring pleasure to the mind and heart, although they are not necessary.

The illegitimate luxuries are those things that feed the passions and are called vices in nature; such as the things that enter the mouth at the expense of the health, and feed the desire for excitement and idleness. No man or woman is rich enough, in the sight of God, to be able to afford such luxuries. All luxuries that are fit for one class of people are fit for all classes, and their right to them is not to be measured by the amount of money they have at their disposal.

The necessaries of life should be first provided, and every care should be taken to have them secured as many years ahead as possible.

Every person who is a wage earner, whether by brain or muscles, should spend less money each year than is earned; and yet should be able to provide all the necessaries of life. This is a law of nature. If this cannot be done, the fault is in the person. Ill health is no excuse in this age of Ralstonism. Bad luck is no excuse in this age of magnetism.

Comforts should be provided out of the earnings in excess of what is needed for the necessaries; and, until such excess shall appear, there must be a denial of the comforts. But we hope to show that such denial is a self-imposed loss due to the bad management of the OOL.

Luxuries are to be provided out of the excess of the earnings beyond what is required for comforts. All persons, except OOLS, will be able to secure such luxuries.

Money-wasters are found as much in the poor classes as in the middle and rich. Poor people spend more than two-thirds of all the billions of dollars that go to medicines, tobacco, alcoholic drinks, and the useless things that are taken for the stomach and for other purposes. These people are OOLS and are not likely ever to be cured of the mental defect.

In the middle classes the OOLS are those who try to ape the habits of the easy going rich. They take trips that they cannot afford, buy clothing that they cannot afford, and eat high-priced foods that they cannot afford, and that hurt them, and are free to attend places of amusement that they cannot afford. Here is a clerk whose salary is not twelve hundred dollars a year buying clothing that is actually better and more expensive than any

suit worn by Andrew Carnegie; or taking trips to seashore or mountain resorts where the rates are seven dollars a day per individual; or sitting in two dollar and three dollar seats at the theatres; or indulging in other illegitimate luxury, for every useless expenditure is illegitimate if it cannot be afforded.

Here is a clerk in the city of Washington whose salary is two thousand dollars a year, complaining to us that he cannot make both ends meet. We ask:

"How many in your family?"

"Only my wife and I."

"Did you hear Grand Opera last week?"

"Yes."

"How much per seat?"

"Eight dollars for two seats. Had to go, you know."

"Where did you go last summer for a vacation?"

"Atlantic City. Ten dollars a day for both of us, and other expenses. Auction rooms, shows, lots of things there to take the money."

"Your wife has a very pretty dress."

"Several. Bought them all made. A hundred dollars each."

"How much do you fall behind each year?"

"I am a thousand dollars in debt for this year alone."

The man was an OOL. Possibly both a daf and an OOL. He is not curable, but he comes to a full stop, like a ball that reached a granite quarry and could not go any further because of the thickness and solidity of the wall. This OOL reaches his full stop when he finds that his borrowing capacity is at its limit. Then his next month's earnings go on the races, in the hope that he will recoup his losses by an appeal to the goddess of fortune, but here he comes to a full stop again. Such an OOL rarely recovers his sense. He soon forms the private cursing habit; he curses all day long to himself, and then to his friends, about the bad luck that has hounded him.

Had this OOL not been an OOL, he would have taken his two thousand dollars a year and rented a house at not over three hundred and fifty a year, and there are thousands that can be rented for that; they are not exactly in the fashionable parts of the city, but you go past the fine houses of the millionaires as you go to the humbler and sweeter homes of the sensible middle classes; he would also have found a way for his wife to do the housework,

except the washing, for housework is no harder than a woman chooses to make it; he would have been content with one visit to the places of amusement each week, and the one dollar seats are good enough for the best people that ever entered the walls of such houses; he would have shown his wife that a woman who loves her husband can pick up many points about dressmaking, and the millinery art, he would have worn clothes of good fit and humbler rates; he would have found some place in the country, by the seashore, or at the mountains where the prices need not exceed five dollars per day for the two of them; and the result would be that his expenses would drop from three thousand dollars a year to less than one thousand; and one thousand dollars in good hard cash for every twelve-month is as large a sum as is earned by the majority of the heads of families where there are children to be fed and schooled. In a few years the thousands of dollars would have bought him a home, which would have caused the rent bill to melt away to just the cost of the taxes and insurance, and these would have been small items compared with his former rental of three hundred and fifty dollars. Then other thousands would have piled up, and the man would soon have dividends coming in that would pay every cent of his living expenses; the results being that all his salary of eighteen hundred dollars would be laid aside. And how quickly that would make other thousands. Then is the time for the costly dresses, the high-priced resorts, the extravagant seats in the theater and other luxuries; but then is the time that the man, his eyes being opened, will not make an OOL of himself even by such wastefulness.

Today, under the impulse of prosperity, the wage-earners have got the wildest ideas as to what the few dollars increase of earnings will buy; they are taking pattern from the millionaires and are sitting by their sides in the places of amusement and eating with them at their hotels; not that they are not good enough, but that such expenditure is little short of absentmindedness.

All OOLS earn all they are worth. By this we mean that if they are underpaid it is due to their lack of mental magnetism to place themselves on a better plane, and they should make themselves worth more by learning the lessons of this chapter and applying them.

There are many ways of wasting money, and these will be discussed under the description of the other OOLS to follow.

OOL Number 3.—"The perfunctory employee."—This kind of OOL is everywhere prevalent. It is a very common remark heard among men and women, and young men and young women, that they hate their employment. Of all the men who have risen to wealth ninety-nine in every hundred have been employed as underlings. Indeed, it would be hard to find one who has not. The feeling that the moneyed class is the enemy of the working or employed class is ill-founded, when the former have risen out of the ranks of the latter, and the millionaires of the next twenty years are the working people of today. The exceptions are so few as to amount to absolutely nothing.

No rising young man or woman hates the employment which is a stepping stone to their betterment. Their employment is a mirror into which they look daily, and what they see there is born in the mind and heart that is pictured in the reflected face. They are more than likely to see the face of a perfunctory employee. Their employment is what they make it. If they have been perfunctory laborers or clerks they are known, for the very atmosphere is full of their mental purposes toward the business in which they are engaged. If they take a genuine interest in the business of their employer they are as certain to be honored and advanced as the sun is certain to rise again.

The supposition that the upper ranks are crowded is a false one; no place is crowded except the lowest; and that is true of employment, of business and of profession. There is always room at the top, and plenty to spare. We rarely mention names, and will not quite do so now, but an illustration of this principle has come to our notice this week, and we wish to bring the facts home to our students. The case is this. The leading manufacturer of confectionery of New York City, a man whose name is a household word, has other stores for the sale by retail of his candies in various cities; one in Philadelphia, one in Boston, one in Washington, and others elsewhere. He has had in his employ in Washington a lady who has risen from the ranks of the beginner to that of leading manager of this store at a salary that would put to blush most men of similar ability. In the first place, why did he select a lady manager? Because he took his choice from his most faithful employees regardless of sex. She had charge of other ladies, one of whom has since become a manager at a very large salary; a reward for faithfulness and personal wish to have the

business prosper. In the city of Philadelphia, for some reason which we have not heard, the manager there did not give satisfaction or resigned, and there were no employees there who were selected to fill the vacancy; but the lady manager from Washington was taken from her Washington position, where she had her home, and given charge of the large and important business in the greater city of Philadelphia, her salary being increased accordingly. The transfer was a great inconvenience to her, despite the increase in her earnings, but she is promised a re-transfer back to her home city as soon as this multi-millionaire owner of the business can find some one to take her place. The fault seems to be that there were no employees in Philadelphia who were qualified. It has nothing to do with the city influences, for the same facts might occur with the cities reversed. Philadelphia is a splendid training city for ambitious men and women; but it so happened in this case that these employees were not qualified, and the owner had to send to a smaller city for a trusted clerk to come there. Yet we feel sure that had the Philadelphia clerks been alive to their futures, many managers could have been found and positions worth two thousand dollars a year in salary could have fallen to the girls of that city. Instead of looking ahead, it is common for girls to look at the present time only. They waste their mental powers, their physical strength and their vitality in too much evening excitement and in late hours and improper food, and then hate the girls who rise above them. We can name a thousand girls who are employed, all of whom might rise in position, but who never go to bed before midnight, and who go to work the next morning with almost empty stomachs, having no appetite and no vitality to eat. Then they are sure to perform their work in a perfunctory manner.

The clerk, maid, or other employee, who would gain the trust of an employer has a splendid opportunity of doing so. Of course honesty is always essential; but stupidity is honest; and many non-progressive persons are honest in the sense that they are non-criminal. More is needed. The employees should have no limits of responsibility. They should keep within their lines of duty, and should be ready at all times to be generally helpful in every way. It is not enough to perform all necessary work; they should do it in the best possible manner, and should study all other opportunities of being helpful. They should hunt up all the little duties

that may pertain to their employment; and should study their employer's interest in preference to their own. The fear of giving more value than they receive makes them desire to be on the safe side by giving less value than they receive. Most employees are eye-servants, and dodgers at that. They acquire the art of pretense so as to appear to be doing all that is expected of them, when in fact they are not.

As the people who are employed are by far the most numerous of all classes, let us take the time to present two typical cases. Here is a young man who is given charge of a small department of business in an office or store. He is on time, but rarely ahead of time, morning and noon. When the hour comes to go at the end of the forenoon and afternoon, he shoots out of the building at the exact second of time. His employer, who knows something of human nature, convinced that the young man will give never a thought to the duties of his employment from the moment he leaves until he returns, so he watches him. He gives the young man several letters to answer on the typewriter; and suddenly enters the room a while later. The typewriter is quickly closed with paper in it. The employers lifts it and exposes the paper; it is a letter to some other young man regarding their last "smoker" at the club. That ends the employment. The incidents are merely straws, but they are typical of the millions of similar cases where, in one way of another, employees are unfaithful to their trusts and are unsuccessful in their chosen paths.

To the same employer there came another young man. After the newness had worn off, this young man was still coming to his duties ahead of time; and, when the hour of leaving arrived, he was never in a rush to go. He did his work as well when not watched, as when he was observed. He hunted things to do. He asked for more work but not for more pay. When at times he did not have enough to do to keep him busy, he took an interest in putting things to rights, filing away papers more neatly, and verifying some of his past work. This done, and yet there being moments of leisure from time to time, he asked permission to study up his grammar, his rhetoric, and other useful lines of knowledge; and so he plodded on, making use of the little minutes, the diamonds of time, until at length he found himself on the road to rapid promotion.

He had won the confidence of his employer. Beginning at a

meager salary which barely supported him, he took as much interest seemingly in the business as did its owner. He was in real earnest, in deadly earnest. He is a type of employee that is rare in this country. Honesty is necessary, but it is only the beginning. Ability is not everything. Honesty and ability are not all. They must exist. But the employee must have a genuine interest in the employment, must give it thought outside of business hours, must be progressive, must be self-improving, must be willing and in harmony with the position, and must accomplish all that is possible. If you receive twelve dollars a week, do not be afraid to make yourself worth twenty or twenty-five a week. The employee who says, "When I get more pay I will give more value," rarely ever rises. Nor will the underpaid person go along without reward. More than ninety per cent of employees are routine workers, glad when the day's duties are done, and sorry when they begin. It is because of the prevalence of this indifference to their employer's interests that salaries are kept low. A man at the head of a department store said, "I keep watch over the methods of eight hundred girls, although they do not know how I do it. I am sorry to say that most of them are unworthy of their places, and that is the reason they are paid so little." He then called in a woman of forty and said, "Tell this gentleman what your salary is." "Thirty-five dollars a week," she replied. "How many years have you worked for me?" "Nearly twenty-six years," she said. "What did you first receive?" "Five dollars a week." And she went on with a description of many other girls who had been selected for promotion, solely because of their interest in their work; and the salaries of all such were exceedingly high. "A girl who is faithful is sure to be promoted; and all others stay down." This is true in nearly every place of business. The successful employer keeps watch over those he hires, and has a way unknown to them of finding out what interest they take in the duties assigned to them. No work is well done that is disliked. All who have risen have liked their work and have given their best efforts to it.

OOL Number 4.—"The opportunity-waster."—This kind of OOL seems to encroach upon the domain of some of those already mentioned; but is also a distinct class by himself or herself. Op-

portunities come to all persons, but if the latter are reading cheap novels, or sensational news, or are sitting in the store discussing the affairs of other persons, or are walking the streets as loafers, or are running to homes of gossipers to talk and be talked to, or are letting the golden moments fly without yielding them gain, they will be sadly left when the reckoning comes.

We are not considering the theory that good fortune knocks at least once at the door of every person; that is good in itself; but we claim that opportunities for advancement call each day upon every individual; they call and knock and stand around waiting, and then go away sadly each night, only to call and knock and stand around the next day; and so they come and go all through life. They are patient and tireless.

Each human being is given an attendant angel—the goddess of opportunities—and she walks and waits all day long offering her blessings to all who will accept them.

One reason why her good offices are declined is because they are not presented in the form of immediate wealth or position. A thirty-cent clerk who expects to be hoisted to a ten-thousand dollar rank by one stroke of fortune, will expect in vain. The goddess of opportunity first whispers in the ear of each protégé the one secret of success and that is—education. She shows that some kinds of education are useless, and that other kinds are helpful. The knowledge of life, as taught in great books especially designed to impart information without verbiage and loss of time in study, may be sought in the idle intervals of every hour and every day; and this is taking advantage of opportunities.

The great leaps to fame and fortune are due to the ready qualification for them; and this is going on day by day in every progressive life. A young man who wishes to rise *at once* to prominence, can have no better preparation than an ability to speak well in public; not to talk as millions do, but to speak as only the rare few can do. The short journey to greatness lies in the mastery of the art of expression. It does no harm, and much good, to be prepared for such advancement, even if it is not sought. Nature's grandest training is expression.

If a young man is a blacksmith and wishes to remain one all his life, let him study the better science and art of his trade and enlarge his scope to a much broader business. This he can do very easily. If he is a storekeeper and wishes to remain one, let him

study his business to the end that he may safely expand it until he reaches greatness in that line, as many princely merchants have done. Instead of this, most storekeepers adhere to their narrow ways, never read and study the science of their business, never broaden their minds so as to get a higher grade of knowledge in them, but go through the day and the year pottering along like fossils that hate books and education. Every storekeeper should make himself something of an exact student.

In dramatic companies there are today many thousands of men and women, mostly young, whose minds are rubbish-holes for nothing but slang, conceit and an irritable hatred for their run of ill luck, as they call it, which makes the summers so long and the active seasons so short. They are each an Ool No. 4. Once in a while there is among their number a young man or woman who understudies all the parts ahead of them; and, when an opening comes, as come it will, they are ready to go ahead. Many and many a time have we told these young people to do this; and nine out of ten will not make the effort; they wait for the goddess of good fortune to take them by sudden jerks and severe yanks to the top of the ladder of success; but the one in ten, or less in proportion, who does follow this advice gains by it. No matter how dim the chance may seem for advancement in that profession, the actor who will study, think, try, and keep on trying to self-improve, is as sure of going to the front some day as that the stars in heaven will rise to see them. Most of the new aspirants for the dramatic profession hate rhetoric, grammar, analytical study of literature, history and all else that enriches the mind. So they let their opportunities pass unheeded.

Lawyers in middle life as well as those who are in their twenties, allow many an opportunity to slip by unimproved. We can walk into almost any law office during the dull season and find both lawyer and novice sitting engaged in smoking, talking, expectorating and expecting. The nearest approach to the subject of law is the boast of how *they* would try a case and "show 'em what's what." One lawyer in a score, or in fifty, or perhaps only one in a hundred, is at work on his law books; he studies two or three hours a day; he then practices his exercises in vocabulary, extempore speech and diction; he enriches his mind, learns how to speak effectively, becomes master of the art of thinking on his feet, and of the sister art of modulating his voice to attune it to his

thoughts; and these things he persists in day by day until he is equipped for the high rank that awaits him.

These things seem unnecessary to the vast majority of lawyers and students. You suggest to any one of them the advantages of private practice in speaking and they will shrug their shoulders and say with a smile, "Umph! I don't believe it. I believe that if a man has anything to say he can say it." Against the opinion of this class of forensic failures is the opinion and the practice of Patrick Henry, William Wirt, Daniel Webster, Henry Clay, Edward Everett, Cicero, Demosthenes, and every successful lawyer of modern or ancient times. All were incessant practicers of mimic addresses made in private. You may search the records of the world from age to age and you will find abundant evidence that successful lawyers thus prepared themselves; and there never was an exception to this fact. The great advocates possess two special qualifications above all others; first, effective powers of speech; second, keenness in cross-examination. These may be acquired by previous private study and practice. The courtroom is not the place for exercise.

In all professions, in all kinds of business, in all employment, there are opportunities constantly coming to everybody that are wasted.

The key to acceptance of an opportunity is thorough education and personal culture.

OOL Number 5.—*"The vitality-waster."*—This person is found everywhere. The gender is female more often than male. In the olden times the custom of retiring at a reasonable hour had much to do with the stronger vitality of the men and women. To-day the money-spending public has made up its mind that the day is the time for work and the night is the time for pleasure. Cheap amusements, in a period of plentiful money, have conspired with a multiplicity of other attractions to set a pace that is sure to kill. Young men who earn from twelve to fifteen dollars a week are able to take their girls to three shows at fifty cents per seat, and yet have a surplus; and the girls, most of whom are employed, are willing to go out as often as they are asked, get back in time to retire by midnight, and then expect to rise at half-past six in the

morning so as to eat breakfast and rush to their place of employment by eight. They wonder why they do not do their work well enough to command a rise; then they decide after all that they are not qualified to do work, and they tell their young men they will marry them; and the latter are equally at odds with their employment, but decide to marry as soon as they get a rise. Yet if you will stand in the foyer of the theater and see these young couples march in you will be struck by the towering magnificience of their presence and the independent air with which they order the ushers to seat them.

These are but one class of examples of vitality-wasters. There are limitless examples in the youth and adults of today; and the abuse of the night is not by any means the only method of taxing one's strength. It costs much vitality to keep up the running fire of gossipy conversation, as so many women aspire to do. Improper diet, the eating of rich foods, the use of stimulants, indiscretions of many kinds, exposures by reason of carelessness or in slavery to fashion; all these take away the vitality, and they hardly begin the list. Our work, however, is not to supply examples, but to state facts.

OOL Number 6.—"The common gambler."—This kind of OOL is too frequent to be discussed. He and she are everywhere, and everywhere are criminals.

OOL Number 7.—"The social gambler."—This OOL is almost as frequently a woman as a man. As long as gambling is a crime *per se* its status in society does not remove from its nature the sin that is born in it. Gambling passes in the blood from parent to children. The social gamblers of a generation ago are the parents of those who haunt the disreputable dens of today. The fortunes that were accumulated by the former are being swept away by the gilded fools they nurtured, and the end comes with alarming frequency at the pistol's point. The rule laid down by nature and by the God of the Bible is this: Any man or woman who will stake any money or other value upon an act of chance is a criminal. The result may not be harmful, but the train of influence it sets in motion is certainly dangerous. It is from OOL No. 7 that OOL No. 6 and OOL No. 8 originate. Let us look at the latter.

OOL Number 8.—"The horse-race gambler."—This young man who yesterday told the court that he embezzled his employer's money in order to gamble at the races, is but one of a hundred thousand young men who today are embezzling for the same purpose and who will be found out ere long. He said, "I am twenty-four years old. I went to work six years ago for this man. I had graduated from school and was fairly well educated. I tried to do my best for my employer. He raised me five times and I was getting twelve hundred dollars a year. I expected to marry soon, and saved up two thousand dollars, when some friends of mine told me all about the races. They had won a few times, and lost many times, and one day I was induced to go and see them, and my two thousand dollars was all lost before I realized what I was doing. I had caught the gambling spirit and could not stop. Then I stole. I was a thief. I kept on stealing. My comrades are doing the same thing by their employers, for they told me so; they are stealing to keep up their gambling at the races. It is the law that is ruining the young men of this land, for the law lets this go on." In an age of liberty every OOL is free to be an OOL.

The bank cashier who blew out his brains last week left this note to his wife: "Do not judge my act too harshly. I spent all my savings, eight thousand dollars, all my own, in playing the races. I lost all. Then I stole the bank's money. I wanted to win back the savings that I had hoped would bring comfort to you and ours, but luck went wrong. All the weight of this blow must fall on you. May all persons be cursed who run the races." Still in this land of freedom every OOL is at liberty to be an OOL.

Many a suicide, many a theft, many a ruin, and hundreds of thousands of desolate homes are due to the race-track gambling that is everywhere on the increase in this country. Dishonest and criminal from surface to core, this business flourishes because OOLS are the heaviest crop of humanity in America. What will be the harvest?

OOL Number 9.—"The bettor."—This is the person who bets with or without putting up a stake. He bets on elections, or on baseball, or football, or on some public event, just to keep up the

spirit of gambling that is raging within him. You will meet this kind of OOL. He wants to challenge either side of anything that still remains an uncertainty. We heard two of these bettors at one time. They were betting with each other and with everybody who would join in. One bet that the street car would stop at a certain corner; the other bet ten dollars that it would not. One bet that the price of a certain ring in a window was more than one hundred dollars; the other bet it was less. And so they kept it up. One of these bettors blew out his brains in San Francisco; the other attended the New Orleans races, then went North and jumped into a river from a railroad bridge and was drowned.

Being incurable OOLS they are dafs as well.

The practice of laying wagers on elections is vicious even in its apparent harmlessness. Men who do it boast of the fact as if it were manly instead of being the act of an OOL.

OOL Number 10.—*"The margin speculator."*—The individual who will buy stocks on margins is certainly an OOL. While it is done in the spirit of gambling it involves many persons who would resent the charge of visiting a den or a race track. The speculator, as such, is an OOL. The direct purchase of bonds or stocks for the purpose of an investment is legitimate if not done in a gambling spirit; but buying on margins is always gambling. Some OOLS make a little money by so doing, but they lose it sooner or later. Take, for instance, any present-day watered trust, no matter what it may be, the entire property of which is not worth half of its bonded indebtedness, to say nothing of its enormous stock issue; a man who had reached the age of sixty and had saved up more than a hundred thousand dollars as the legitimate earnings of a lifetime, did the wrong thing of retiring from business; he wished to speculate, so he bought watered stock at a high figure; it fell and he paid the loss; it fell again, and he paid again to save the twenty thousand dollars he had already lost. His wife pleaded with him to stop paying out money to save his margins.

"Why, wife," he said, "if I stop now I will lose the twenty thousand dollars I paid last week to save myself."

"But you will have eighty thousand dollars left, and that is something."

"Yes, I know; but I am not fool enough to lose that twenty thousand."

So he had to make good again, and his venture stood forty thousand dollars short.

"You see, wife," he said, "the stock has reached bottom. The forty thousand dollars I have put in is really buying a part of the stock. It is down now, but is sure to come up again. Just watch it."

"But it may go lower. I do not like to feel that we will be poor at our age when you have struggled so hard to get a small fortune."

"No danger, wife."

The bottom that the drop had reached gave way and revealed a new bottom below it. Again he paid out twenty thousand dollars to save his margins.

"You have only forty thousand dollars left," said his wife.

"The other sixty thousand will come back again."

"If it does not, will you promise me not to touch that forty thousand?"

"I must save what I put in by making good all shrinkage. You see, the stock cannot go any lower. It has struck rock bottom now."

But it fell. The water was only partly squeezed out. It was all, all water, and the squeezing was going on.

Again he paid out twenty thousand dollars to make good the shrinkage.

"Now you have lost eighty thousand," said his wife, "and we shall be poor. Can we live on the income of the remaining twenty thousand dollars?"

"We shall not have to. All this eighty thousand dollars will come back. The stock will rise and go beyond itself. I shall be worth a quarter of a million very soon. Just watch me."

Again it dropped.

He paid out all he had left, as it was necessary to save what he had put in.

Again it dropped.

He tried to borrow money of his friends, but some of them were OOLS also and were in the same predicament.

All went from him.

The earnings of a lifetime were lost in margins. He and his gray-haired wife are now living at an institution conducted by the county, where hardships are many and comforts are unknown.

This case is typical of countless thousands of others where OOLS have bought on margins and passed their days in the poorhouse or as charges upon relatives.

To remove the element of gambling from the purchase or sale of stocks, the rule is to buy outright and pay the full price agreed upon. Thus if United States Steel had been purchased at its market price when bought, say at 100, the buyer would pay no more than he had the means to purchase with, and he would have retained his stock. An investment of one hundred thousand dollars for one thousand shares of that stock might, when the market dropped to about sixty, have caused a paper loss of forty thousand dollars; but the buyer would have the stock left, and its dividends may possibly continue for a few years at the rate of seven per cent on par. In four years he would have recovered over thirty thousand dollars in these dividends at compound estimate.

Error of judgment does not generally involve the mental condition of an OOL. When we reach the next realm—that of Intelligence—we shall see how the error of judgment might have been avoided. In a general way we can say that a man or woman who exercises good judgment would avoid the following investments:

1. Watered stock of any company.
2. Good stock that is bonded.
3. Steam railway stock, even if not watered or bonded.
4. City railway stock, even if not watered or bonded.
5. Mining stocks, even if not watered or bonded.
6. Stocks that are a long way above par, even if not watered or bonded.

These six classes of stocks are generally unsafe; some of them are constantly used for Wall street gambling; others are high in fair weather only.

Here we see the difference between the OOL and the sensible person whose judgment errs. Many women come into the possession of money that ought to be invested. Let them avoid the six classes of stocks above referred to, and they will not go far wrong. Three more classes might be added:

7. Stocks that are advertised for sale.

8. Stocks that are offered to you by soliciting agents, or friends, who seek to impress upon your mind the value of the investment.

9. Stocks that offer more than six per cent per year in dividends, on their market value.

Thus we have nine classes of investments that should be avoided.

OOL Number 11.—*"The criminal investor."*—Here we touch the hearts of many men and some women who have gone into the crime-producing enterprises, either as promoters, backers, or as humble minority stockholders. In the first place, we ascertain what are the crime-producing enterprises by an analysis of their status. While there are two sides to every question, the old principle remains true that God will not forgive a sin committed by one who argues that it is no worse to induce sin than it is to be induced, and it is no worse to be induced than it is to induce it. It is everywhere admitted, except by OOLS, that drunkenness is a sin; that prostitution is a sin; that gambling is a sin.

We are not now attempting to argue with the incurable OOLS, for they are not convincible except by death or an earthquake, and the man or woman who tries to make them believe what is right will have the labor for the pains.

But to those OOLS who are curable of this mental disease, and to all others who are not OOLS, all we need say is that drunkenness is a crime because it makes poverty, causes the murder of innocent women and children at the rate of thousands every year in this country alone, takes away the brain, vitality, physical power, health and decency of its victims, leads to the insane asylum, debauches homes, deprives children of the education that will make them independent in mature life, makes them beggars and criminals, turns honesty into theft, takes happiness out of all of whom it touches directly or indirectly, turns heaven into hell, and ends often with the suicide of its victims. It is not excused because the inducers are allowed to sell and to tempt men to drink, or because lecherous officials will not enforce the law. Being a crime in itself, it serves our purpose here.

In a town or city that owed its business to the making of the stuff that goes into the stomachs of these victims, almost all men

and women were OOLS, for it was their religion to advocate the making of beer, wine and liquor. These men and women realized that their city was founded on the stomachs of millions of drinkers, that their success and their prosperity were also so founded; and they had it in their hearts to mob and to lynch any person who would suggest such a thing as that they were criminal investors. They had it in their religion to make and to sell all the beer, wine and liquor that could be made and sold, and to reap all the profit that could be reaped in this channel of business. They had powerful allies everywhere and they fought to have taken from the public schools all teachings that showed the devastation wrought by the use of alcohol. In this crusade they were likely to succeed, for in some school districts the politicians promised to drive out all instruction concerning the dangers of drunkenness as now taught to the young, and this movement may spread until the same old ignorance springs up again and the country is once more plunged into the age of delirium tremens, when common drunkards are common sights. Where no restriction is placed on the use of alcoholic drinks the people are given up to it almost as a whole and they fall far behind other communities in manhood, womanhood and decency. We know of a number of such towns and small cities in this country where almost every man was a drunkard and many women half so.

The local feeling for the success of a town or city where the chief industry is the production of alcoholic drinks, is seen reflected in similar criminal enterprises, as prostitution and gambling. Monte Carlo owes its life and prosperity to the poor victims who come there, live through their fever of chance games, and then disappear, many of them by suicide. If you suggest the criminal nature of the business to any resident of that gambling town, you will be looked upon with contempt and regarded as the natural enemy of prosperity.

There is the same spirit in institutions and localities that depend on prostitution for their growth and development. Not very far out of the city of Boston, there is a small town that is full of what is known as bed-houses. They exist in the form of small hotels made to suit the convenience of men who call with women for brief stays. It is not desirable for these thousands of men who live in and around Boston who seek such houses to use the many bed-hotels of that city, although they are quite well patronized,

as are those of Charleston, East Boston, and other parts of the metropolis; so they seek out-of-town places where detection is less easy. If you will take the trouble to make a thorough and searching investigation, you will find hundreds of motor cars going out into the country a few miles, and many of them have learned to like a certain town that has been built up almost out of nothing into the present prosperous and thriving locality that has no poor man or woman in it. Everything there seems to be on the high tide of prosperity.

What made this good fortune? It is the fee of two dollars for the room, the fee of seventy-five cents to look after the car, the fee sometimes for the drinks and occasionally for the food, that have made the sunlight of success pour its flood into the lap of these happy people; for even the private residences are used for such purposes. Many an otherwise poor man has received two, four, six, or even eight dollars per night, and generally for an hour or so in the evening, for the purposes of prostitution; while the bed-houses make many times that amount.

Now there was once a man of the world who awoke to the fact that this kind of prosperity was the result of a criminal enterprise in which a whole community invested as by common consent, and he spoke his mind to them. He was regarded as the enemy of success and prosperity, and a crank of the first water. He was hated and scoffed at and given every kind of vituperative epithet, all because he suggested that such a business ought to stop. Yet that business of prostitution is exactly in the same nature as the other business of making alcoholic drinks to lead men and women to ruin, only there are more open advocates of the latter and more papers to defend the latter, and so it has come to be recognized as a legitimate enterprise, just as prostitution has in a town where it has built up the town.

The criminal investor is the man or woman who earns money or seeks to earn money out of any business that is a crime or that breeds crime. Brewery stocks, distillery stocks, wine trade and every kind of business wherein money is to be earned, is a criminal investment. The seller of these things, and the renter of the buildings where the business is carried on, are engaged in the same enterprise. These people count up the profits from rentals or from dividends, and take them without any ill-boding

of conscience. They have become educated to the belief that it is all right because many people think it is.

The owners of houses that are used for immoral purposes know, or can easily find out, that such uses are made of them; but they count the extra profits accruing from the high rentals and say nothing of the nature of the business carried on. Recently a Scotchman of great wealth and a man of the highest morals, sought an investment for his idle money, and was directed to the purchase of a row of fine houses. He bought them. One evening he was delivering himself of his opinion of certain permitted crimes in great cities, and someone suggested to him that he was the father of many such crimes because he rented his houses for the purposes of prostitution. He was astounded. The next day he ascertained the facts, dismissed his agents, and began proceedings which drove the crimes from his houses and very soon from the same street, as other owners awoke to a sense of shame at their own connivance with these crimes.

In New York City there is a man who owns over a hundred houses all of which are used for purposes of prostitution. This man is a church member, a devout worshipper, a loud advocate of morality, and yet knows that he is a keeper of property that earns him large rentals through crime. He is a partner in the business, for his rentals are larger because of his willingness to permit the business of prostitution to exist there. He has two sons, one of whom was taken from such a house and another of whom was found in a gambling den. Blood will tell.

Landlords have a right to know, should know, and can know who are their tenants and what uses are made of their houses.

If this business were to be driven out of the respectable houses, by which we mean respectable in shape and build, it would be put to the blush in a short time. If there could be more Scotchmen to come over here and invest in residences this business might be driven away from the main parts of the cities, and the approach to it made more inconvenient.

The same is true of the buildings that are rented for the purposes of selling liquor, or for gambling purposes. A very gentlemanly sort of man was driving with a friend who was showing him the new parts of a city, but the apparent stranger was acquainted with one street in particular. His friend said to him, "That is one of the worse dens in the city; it is a regular hell-

hole." The gentlemanly individual said nothing at the time; he was the owner of it; had bought it from a stranger and had left it in the hands of an agent to rent; and this was what he was fathering; a regular hell-hole. He did what he might have done before, ascertained who and what were his tenants, and he got detectives to hunt them down like dogs; he pushed them as far as there was law, and they are today in the penitentiary. The agents are disgraced. This is the way the gentlemanly sort of man went at it when he got the hint as to what was going on in his property.

If all men, moral-professing, and women who derive revenue from crimes, even though it be very indirectly, were to take a moral stand in the matter there would be less of the crime in existence. But they cloak themselves in the belief that they are not known publicly as partners in the criminal investments, and so they let the thought of the wrong pass out of mind.

We call all such persons OOLS, for the reason that money is secondary to other considerations in the heart of the true being. Where did you get this beautiful home and these fine gardens? Why, I got them with the money that came from houses of prostitution; but no one knows it but myself, is the reply made to conscience. This is a sweet-faced little son you have and a pretty pony; where did you get them? I got the son from the treasure house of heaven, and the pony from the gambling hell on Hudson street, or at least the money that bought it was earned there and paid to me from the earnings. This is a splendid combination; yet it is the world of today.

Happiness will always be shoddy and adulterated when it must come into any home by such sewers of gain.

OOL Number 12.—*"The drinker."*—The term drinker is applied to the user of alcoholic fluids as beverages. The excuse is made that the habit cannot be shaken off. We challenge you to find a drinker, however debased, who can go on with the habit after he has regulated his diet. The right diet will drive all desire for alcohol so far from the nature of the man that he will wonder why he ever indulged in it at all. It is not a question of ability to shake off the habit, but a question of ability to maintain it at all, when that diet is adopted. And yet the diet is varied, full, elaborate and within the reach of every human being.

OOL Number 13.—*"The prostitute."*—This is the daughter of some once fond parents, or the waif who has been left to find out life without rudder to guide the ship of youth. More girls go wrong through a desire to get out of the drudgery of routine life than because of a debased nature. The greatest error of belief ever made by these erring beings is that they have no opportunity to do otherwise than go wrong. Out of hundreds of cases where the girls were re-claimed, and where they stated the causes for leaving home and taking up the life of sin, more than seventy-five per cent gave the reasons assigned in the following colloquy:

"What kind of home had you?"

"My parents were poor and I had to work hard."

"Had you fallen before you took up this life?"

"Yes. I had a friend, a young man who loved me and I loved him; but he was too poor to marry, and we did as others have done. I never did much wrong in this way. No one ever knew of it. Nothing ever came of it."

"You could have married another had you found one who would have been able to take care of you?"

"Yes. Fred would not have cared much. He went his way, and never took the trouble to let me know what had become of him."

"Would you have considered it honorable to have married another after you had done wrong with Fred?"

"Oh, that would not have interfered. Girls do that right along. Their husbands never find it out unless the girls are fools and tell."

"Did you do wrong again before taking up this life?"

"No. I did not care much for men. I had no desire to have them."

"Why then did you go into this business?"

"Because I did not like to stay at home and be a drudge. It was the same old thing morning, noon and night. I knew that if I went to the city and got going there I would have excitement and variety, and that is what I wanted. I never had any liking for this sin. It has not been to me what it may be to others. I was indifferent from the beginning."

"Did you go to the city and hunt up this kind of life?"

"No. I went from here with what money I could borrow or

steal, and never told where I was going. I ran away. When I got to the city I asked for a boarding house, and the driver of the cab took me to a respectable one. I then went out and looked for work. I found nothing that paid enough to keep me alive, until I saw a sign that girls were wanted to learn dressmaking. That was on a bad house. I went there and was told that I could learn the dressmaker's trade, and that I need not pay any board, but would get a salary of five dollars a week. I asked to see the dressmaker, and was told that she was in Paris getting the latest styles. They said there would be a party that evening and several girls and some nice men were invited, and I was welcome. I found girls in fancy-colored dresses that fell off almost when you looked at them, and they met men that came and went all the evening, clear into the night. They seemed to go off in pairs to other parts of the house. A nice looking man came to me and asked me to go with him, and I asked where, and he said he would show me. I went, and you know the rest. I admit I was easy; but what was the use?"

This case is typical of most of the others, the details that differ being unimportant.

Why was the girl an OOL?

Because she threw away her better womanhood for something that was worse than nothing. In the exchange she made no gain, but all loss. Still the reason is not there. Like a crowd that have come and gone, and that are yet to come and go, like the babies that now lie in cradles loved and nurtured in plain but honest homes and that fate has set down for such lives in the future, this girl ran her course and repented after she was practically unattractive and of no further use for men.

Still the reason is not there.

She complained of the dullness of her life at home, of the drudgery and tiresome routine duties that never had an end, and of the dreary prospect of the future; from all of which she desired to get away in any manner that would take her thence. Yet the fault was with her. There is no home so gloomy and so full of misery that cannot be helped by the right kind of soul. New ideas may be introduced into any kind of life, and variety may be brought in by dint of effort no matter how hard the venture. Much time is wasted in every home, and many duties are left to take care of themselves until they require twice the time to

disentangle them as it would have taken to do them at the right time. Character can grow in the midst of drudgery. Let the girl set a standard of desires a little higher than is her wont, and keep raising this standard month by month, and she will find sunshine creeping in somehow.

We do not like to teach fanciful ideas for we have no use for the mysterious and occult as such; but somehow and somewhere in the atmosphere of the right kind of heart, there is an angel that stands waiting to help the girl that is trying to help herself. We told this to one discouraged maiden of seventeen. She could not understand what we advised her to do, and we seemed at a loss to make it clear. In our failure to suggest the words that conveyed the meaning to her, we said at length:

"Just try each day to wish that you were more learned in the duties of life."

"How can I get more learned?"

"Give your thoughts to that very question. Ask yourself all the time, How can you get more learned? and the answer somehow will come to you."

"Where will it come from?"

"From the very air that surrounds you."

"That seems strange. Is there any influence in the air?"

"No, not in just air, but there is influence in wishing to learn more and to be more useful in higher things."

"Oh, dear!" and she sighed as only maidens of seventeen can. But she was a household drudge and a very sad and gloomy one at that. She had a mother who was sick all the time, and a father who had work when it hunted him up; and so she trudged along the dreary journey of disappointment and sorrow, like thousands of other girls.

One day there came to her in the kitchen another maiden of the same age. Both were rather pretty. This caller told her that she was going to run away to the great city.

"What will you do there?"

"Hunt for work."

"But there is no work there for such girls as you and me. We are ignorant. They pay only six or eight dollars a week, and board costs ten, and what will clothe us?"

"Men."

"How do you know?"

"Here." And she showed her a letter from a girl that contained this sentence: "If you come on here you can have friends who are rich and who will clothe you and keep you in fine houses and support you as only rich men do."

"Do they marry the girls?"

"No, of course not."

"How do you know?"

"The letter says that the girls never know the real names of the men for fear their wives would find out."

The maiden fell to a chair, half in a faint.

"I see. I have heard of it. It is my fault. It is my discontentment with my home. I am glad that you told me of that letter in time to save me. I know I am rattle-headed and silly, but I have a heart and I will show it before I am a year older. Let us see, I am to wish to learn more and to wish that I may be more useful in the higher duties of life. Will you come up to see me tomorrow afternoon?"

She promised.

That evening this girl who had been shown the goal of the pathway of discontent went to the side of her father and had a frank talk with him.

"Father," she said, "I am going away to a great city."

"You are! What for?"

"I will always be poor here and never can have time to study and to think, nor to improve myself, and in the city I shall be freer and have many opportunities that cannot come to me here."

Tears filled the father's eyes.

"Why, girl, do you know what becomes of girls in the cities?"

"Yes. They go there and try to be honest and hunt for work and do their level best to get it, and——"

"And, then?"

"They go to the bad."

"And is that what you are going to do?"

"No, father, I shall kill myself before I will wrong the name you have given me. But I must go."

"No, you must not go, girl. Can I not be of help to you here?"

"You could, but you will not. You do not try to find work, but loaf half the time. Mother is careless and seems to try to get sick. I know I am wicked to say so, but I have often thought that she would be better if she tried to be careful and not do such foolish

things as she does. And you two keep our home in a state of misery all the time, and I am going away."

"Now, daughter, before you make up your mind to go, will you try to help me to see things as you do, and I will try to do better. I will get work tomorrow, and will never be out of a job again."

The girl had purposely talked within the hearing of her mother, but the latter said nothing to her then. The sickly woman spent some days in study; she thought of the foolish things that she did to make her sick, of her habits of diet and general life that were wrong, and these she righted little by little.

The father found the work as he had promised, and he kept his place there, for a new interest had come into his life. At work by day or night, he saw the sweet, sad face of his daughter looking up into his with doubt and yet with a half joyful surprise, and he resolved to make it still more joyful.

Next day the other girl came to see the maiden, and the two had a long talk together. They talked of ways of making their homes better, for this girl to whom a new life had come as if by magic was full of the subject, and she became a teacher of her ideas to the friend who has suggested a life of shame in the city. She resolved to reform her own home and that of her friend. They took up a line of simple study together, and then got their parents interested in the same desire for improvement. The father was made to promise that he would study some little thing each day that would help him in time to become an educated man, for lack of education had held him down all these years. He did study; he got ambition to be something better than a laborer; he found that he had ten minutes a day at the least and two or more hours some days at his disposal, and he studied and thought; then he determined to learn bookkeeping; this he did, all the time improving his handwriting until it was neat and attractive; he was soon qualified for a position of trust; strange to say he never was a book-keeper, but became a salesman instead, and now he has an interest in the business. Nearly all successful men have risen from the ranks of the employed.

The father's bettered condition was soon reflected in his home. The daughter became educated and accomplished and her better condition and refinement brought her a different class of admirers from what would have come to her. She married the nephew

of the senior partner of the firm, a young man of wealth. When asked how this change in her life came about, she said:

"I just wished for better things, and I wished hard all the time, and I found that wishing with all my heart made me *think* of the ways and means. As soon as I think I begin to find opportunities. Then I *execute* them. I believe that this is the secret of all success."

And it is. It is mental magnetism.

How much better it was for her that she did not go to the great city to hunt for the allurements of a wicked life. Had she gone there she would have been dead in an unknown grave, or living in a house of ill-fame. Now she was married to a young man of wealth who loved her and could give her a home of honor.

Which was better? To stay in her home and help mend matters there, with the rosy path of happiness unfolding itself to her slowly but surely day by day, or to go to a life of shame in a brothel where the fumes of liquor and the coarse breath of libertines are the only prayers that ascend from her bed?

A little thing is mental magnetism sometimes.

She found one of its secrets when she said that hard, continual, persisting wishing—that is, wishing with all her heart—made her *think* of the ways and means. The *wishing* for any self-improvement, or for well-doing, will lead to *thinking,* if the wishing is with all the heart. Then *thinking* will lead to finding opportunities. This is always true. When these steps have been taken the thing to be done is sure to appear.

Try this form of mental magnetism. It always succeeds. Failure is unknown.

The mistake is in wishing for the goal and not for the means of conveyance. You cannot reach any goal of success without means of conveyance. If you wish, hope, yearn, pray for wealth, or fame, or position, you will fail. If you wish, hope, yearn, pray for the means of conveyance to these great goals, or to any one of them, you will find success; for the first of the means of conveyance is self-improvement. There is no other beginning. It opens every avenue to every goal.

Can you see the distinction?

Can you see the practical application in your life?

Let every discontented girl remember that there is a remedy right at hand, and that it is in this method we have stated; the

method that was adopted by the maiden of seventeen when she stood at the juncture of two great highways; one that led down quickly and surely to the brothel; the other that led up slowly and as certainly to the home of honor and love.

OOL Number 14.—*"The courtier."*—We use this word in the great American sense, which describes the male or female, genus homo, who woos in double solitude. The female we will call a girl, for when she is a woman and over-rides the rules of etiquette she is incurable. The male we will call a man or young man. The damage done to him is confined chiefly to the loss of time, night after night, and the dullness of mind and weariness of flesh that he encounters the next day.

Walking out for a five o'clock stroll in the summer morning we see Mr. Wright emerging from the home of Miss Beech. Later on we see old Mr. Wright and ask him:

"It is none of my business, but can you tell me why your son was coming out of a strange house at so early an hour?"

"Courting."

"Courting?"

"Yes, sir. He went to see Miss Beach at eight o'clock last night and sat it out till daylight."

"Is that the custom here?"

"No, sir, I should say not. Bill gets in at five o'clock, but in my days the fellows never stayed later than three or four o'clock."

"Were they tired the next day?"

"You mean the same day?"

"Yes, I mean the day following their strenuous courtship."

"I reckon they were tired, sir."

"How can they court from eight o'clock at night until three or four or five the next morning? What do they do?"

"I don't know."

"What did you do?"

"Well, the old folks sat up until ten, and we used to gape to make them sleepy. Then we spent two hours quarreling about some bit of jealousy, and three hours making up."

"Did you court that way very long?"

"For three years."

"Did you marry the girl you courted?"

"No, sir; I married a girl that another fellow courted."

This custom is far more prevalent than is supposed. It involves the country classes, the majority of the town classes, and the middle stratum of city life. The hours of courtship may not always be as extended as we have stated, but they are too late in any event.

We entered the rooms of a great business establishment where two hundred nice young ladies were employed. Here and there the girls were gaping frequently and enthusiastically. The proprietor, from a side office, was listing the gapers.

"What are you doing?"

"I am making ready to eliminate the girls that make mistakes. They will quietly leave my employ one by one, and their places will be filled by non-gapers."

"Do not some of the girls have sad need of the wages they earn?" we asked.

"Perhaps."

"Then why not give them warning?"

"Oh, they have all been warned. Come, listen to a conversation with the forelady and any one of these girls selected at random."

A girl was sent for and conducted to the adjoining room, the curtains hiding her and the forelady from us. It seems that this person has a special arrangement of ideas by which she gets at the truth. The following conservation took place, the questions being asked by the forelady of the girl, who supposed she was alone with that individual. We noticed that she put her inquiries in very pleasant and confidential tones. We call this "number one" in the two styles of conversation; as each represents a certain value in the scale of mental magnetism.

It is really the art of cross-examination employed in business life; and its greatest skill is in concealing itself.

CONVERSATION NUMBER ONE.

"I wished to call your attention to a few errors you have made of late."

"I am surprised to know that I am not accurate."

"Well, there are other girls who make worse errors than you

do. But I have noticed that you are not looking well of late. Does your young man call every night in the week?"

"Every night! I should say not."

"I supposed not. You know some young ladies, and very nice ones, too, think it all right to sit up every night, or at least six nights in the week, but when I was your age I never allowed my gentleman to call oftener than four nights in the week, although we were very much in love with each other, and some of my girl friends believed that every night except Saturday was not too often. How is it with you?"

"I never exceed three nights. I believe four are too many."

"I am glad of that. Three nights are certainly better than four. But so many theaters hold in until after eleven o'clock, and then it is twelve when you get home, and it takes two or three hours to exchange confidences at home; but, between you and me I believe your health requires that you do not stay up as late as three. Two o'clock is late enough, don't you think?"

"I never sit up that late; that is, not as a regular thing. Frank goes at one or soon after, and he does not stay till two twice a month."

"Then it is true that he comes only three nights in the week and stays only until one o'clock, or a little after."

"Yes."

Here was an unconscious use of mental magnetism, and it was most effective. Let the student follow these questions through in their order, and note the intermixture of ideas that are intended to take the girl off her guard.

We asked that straight questions be put to the next girl and this was done. We call it

CONVERSATION NUMBER TWO.

"I notice that you are sleepy this morning and that you are making many errors. What is the cause of it?"

"I am not sleepy. Do I seem so?"

"Yes; you have gaped fifty times in the last half hour. Were you up late last night?"

"Not at all. I went to bed at a reasonable hour."

"What do you call a reasonable hour?"

"I do not know. I never look at the clock."

"Was it ten o'clock?"
"I suppose so."
"Did you go out?"
"Yes, to the theater."
"Did your gentleman friend come in after the theatre?"
"For a little while."
"Did he stay until one o'clock?"
"No, indeed."
"How late?"
"I do not know. I never pay any attention to the clock."

Here we see the effect of a wrong arrangement of ideas. Mental magnetism has to do with the order with which ideas are presented, and its success is often dependent on no other basis than that.

We ask the proprietor to instruct the forelady to use CONVERSATION NUMBER ONE alternately with CONVERSATION NUMBER TWO for at least a dozen girls. This was done. The first girl was dealt with by the use of NUMBER ONE, the second girl by the use of NUMBER TWO, the third girl by the use of NUMBER ONE, the fourth girl by the use of NUMBER TWO, and so on to the end.

In every instance there was failure when CONVERSATION NUMBER TWO was used, excepting with one girl. She was very honest and confessed to her late hours. On the other hand there was success in getting the information when CONVERSATION NUMBER ONE was used.

"What will you do with these girls?" we asked.

"Eleven of them will go, but one at a time. They will probably not reform. They consider it impertinent for us to inquire into their private life; but errors in our business mean heavy loss. Every one of these girls told us when we employed them that they were not addicted to the late-retiring habit. But they are. They come here tired, sleepy, head-sore, and generally without breakfasts. They need their money, but they will not reform their habits. The other girl, the honest one, will be given a chance to do better. Listen."

The forelady sent again for the truthful girl and said:

"You have sore need of the money you earn, I understand?"

"Yes, indeed, I have."

"Do you know that you told us when you first came to work that you took care of your health, and retired early?"

"Yes, I did say that."

"Do you think it impudent of me to ask you these questions, when your late hours cause you to make errors and unfit you for the duties of your position?"

"I understand your reasons. You wish girls who have clear heads instead of aching heads. I meant to keep my promise from the first, but now I *will* do so."

It was afterwards learned that this girl compelled her lover to reduce his visits to two evenings per week, and to leave not later than ten o'clock. She went to the theater one evening in every two weeks. Her work improved and she rose in her position.

But even if the lover comes but twice a week and goes away at ten o'clock, the American practice of courtship is wrong in principle. The lovers should not be left in charge of any section of the house, nor should they be allowed to make trips away together, nor go motor-riding, or otherwise be alone. In the first place it is a serious breach of etiquette. In the second place it leads to temptation. A vigorous love, given its opportunity, will run to nature. Most girls fall in this way; then the men grow tired of them; and the results are plainly foreseen.

When a woman is told that this custom of courtship is wrong, she affects heroics and exclaims, "We women of this country are not afraid to trust ourselves alone with men. We know how to protect ourselves." Do they? The answer is blatant, flippant and tawdry. How do they protect themselves? Of the million professional prostitutes in the cities of this land, nine out of every ten are Americans; they were born and reared in virtuous homes, and they were ruined by the prevailing custom of unchaperoned courtship.

OOL Number 15.—*"The borrower."*—This individual is found everywhere. In the male gender, the fault relates largely to the seeking of money or of tools. In the opposite sex it seeks utensils,

things usable and whatever else can be got by the asking. In most cases there is an original intention of returning the articles borrowed or their equivalent, but the lack of memory often intervenes. Borrowing in most cases is a mild form of stealing; the intention being different in a large minority of instances; but even the honest borrower is a mild thief at best.

The analysis of the act shows the want of the article or goods, and the ownership of them by some other person. The latter by forethought had come to possess them. Thus the lender is the careful, fore-thinking individual, and the borrower is the shiftless, blindly managing person.

The woman who is generally borrowing from her neighbors is not so poor that she cannot buy what she seeks; for, if so, she would be telling falsehoods in order to get the benefits of charity. If she is able to own the things, let her be sensible enough to have a place for everything she is to need, and then have a full supply of every variety of thing that she will call upon. As a housekeeper it is her duty to think ahead, and to know what is to be in demand. This of itself is the very lowest act of intelligence under the plan of the next realm. Only unintelligent management will permit the things needed to be sought when needed. As human beings the merest exhibition of sense requires that the mind should plan ahead and provide everything needed in advance. If people are not to do at least this much for themselves, they cannot be classed as a very high order of civilized beings, for they cannot go through life thinking only as they go. It is one of the commonest endowments of the mind to be able to plan ahead and thus to save all the inconveniences of waiting and getting things as you wait. Such poor management must be classed as blundering, for it has none of the essential force of intelligence.

Borrowing is therefore the act of an OOL.

If the claim be made that all persons must sooner or later be borrowers, it is not true in the sense that they must be habitual borrowers. Here is a family that goes year in and year out with none of the habit. They are called upon to lend. A woman of mental magnetism, when she finds herself imposed upon by neighbors, will provide a set of lending articles; such as eggs that are not contemporaneous, nutmegs from Connecticut, milk that has lost its head, sugar from the same grocery that the borrower patronizes, butter that came in packages marked with the

sign of special parentage, and other goods that are in line with these merits.

"I am through lending good, fresh eggs and getting back last year's cold storage eggs," said a woman. "My neighbors know that I buy the best, and they come to me to borrow; but they return the worst of everything. This plan keeps them supplied with high grade goods, and keeps me using stale goods. Last week I had old eggs to use all the time, because I lent out all my fresh ones, and I had to take what was returned to me."

In such cases borrowing becomes direct stealing.

But the habit develops lack of thrift and lack of forethought; two elements of intelligence. It causes a growth of low animal cunning and cheek of the most elastic kind. A woman who had a cow was asked one day if she used all her skim milk.

"No, I have some left occasionally."

"Do you ever have sour milk to throw away?"

"Yes, quite often."

"Are you sure you throw it away?"

"Yes. Why? Do you want some?"

"I could use a lot of sour milk, but I do not like to ask for it."

"You are welcome to it. Come and get some."

The next day the woman called and was given sour milk. She had just sense enough not to ask for sweet milk, for she felt she would be refused; but, as sour milk was an almost worthless commodity, she made bold to send for it daily. At length this borrower's clumsy daughter, Mary Ann, formed the habit of pitching herself into the house without knocking, and boldly demanding sour milk. Mary Ann became such a nuisance that the lender resolved to stop the borrowing; so when the girl again landed in the house she was told that they had no sour milk. This was true because it had all been thrown out by orders.

"No sour milk?" said the girl.

"Not a bit, Mary Ann," was the reply.

The girl slammed her way out and went home.

The next day she came as usual, and was told that there was no sour milk.

"Did you use it all?" asked Mary Ann.

"All that was sour was disposed of. You know that it is cold weather now and milk does not sour as easily as it did."

"Well, I'll go home and tell ma." And she went.

In a few minutes Mary Ann was back again.

"Did you say the milk was all sweet?"

"Yes, all we have now."

"Then ma says to ask you if I can set down here and wait for it to sour."

She knew that it would not do to ask for sweet milk; hence she took this means of borrowing in a way that would encounter the least resistance.

No one can claim that any practice of the kind is good for the mental character, to say nothing of the moral part of it.

The greater wrong is done when it imposes on a friendship. The loan asked is generally, and probably in ninety per cent of all cases, wanted for some purpose that could easily be dismissed. An acquaintance came to us for five dollars, and we asked a frank statement of the reason for borrowing.

"I need the money and must have it."

"Must you have it. Suppose you could not get it? What then?"

"It would be a great hardship."

"Confide in me. What is it?"

"There's a show tonight, and it's a good one, and I want to take my girl. I need a carriage and tickets."

"Just so. You have no money ahead. You are in debt as much as you can impose on those who will trust you. Not being able to support yourself, you could not take a wife, so you have nothing at stake in trying to impress her with your opulence. And now you seek to drive away what friendships remain to you by borrowing money that you can never repay, and for purposes of deception. You belong to a large, an overwhelmingly large, class of fools who should be turned down with a hard bang whenever they try to steal money by borrowing it, and who should be told to their faces what they are. Mincing words to 'let you down easy,' as the saying goes, would be a wrong. Good morning."

"Good morning! !"

If you must be a borrower, let is be only under circumstances that admit of no self-denial.

OOL Number 16.—*"The lender."*—Of all those who lend money and things, nine out of every ten do it to save the loss of

friendship they fear. But "loan oft loses both itself and friend," says Shakespeare, and he reflects the wisdom not only of his age, but of all time. If you lend money to a friend, repayment may be made to enable him to draw on your good nature for a larger sum later on. This system is very successful and shows animal cunning. Thus, if you are asked to part with five dollars and do so, you will not get it back again in most cases unless there is a desire to get ten; this asked for will come back to you if there is a desire to go the limit, whatever that is, say twenty or fifty; and the limits stays where it is put. This system is really a plan to borrow the limit, but to do so by degrees. It is a campaign founded on animal cunning.

When the borrower has made up his mind that he cannot get a larger sum of you than the amount he already owes, he is ready to cut friendship the moment you begin to show an unreasonable anxiety to have the value back again. He consults his wife, if he is married, and they both agree that you owe him something in some way on account of some better luck in your life, and that you are a monster to even think of asking for the loan back again. The loan has lost itself and friend.

If you are to lose the friendship, as you surely will, you should do it in the open, frank, above-board kind of way, as they say. Let the would-be borrower know your mind in the matter and your regard for such methods as he employs. If his friendship is desirable you can retain it without even a fracture if you adopt the rules of the next realm; for you can put him at once on the defensive when it comes to ill-feeling, and this will make him ashamed of himself. You can arouse in him a sense of mortification that will make him feel that he has done you a wrong in asking, and that you have done him good by refusing.

The person who lends anything, except under the greatest stress, is an OOL, for he is not the gainer by it. He can start with the assumption, and be right in ninety-nine cases out of every hundred, that the loan is not needed to the extent that its denial will work hardship or suffering. It may cause some self-denial, but this quality is always wholesome. Let every man and woman withhold loans of money and of articles, except to very intimate friends; and with the latter let there be an inquiry as to what use is to be made of the loan, and thus an attempt be made to see if it can be averted. Friends have a right to bear with one another,

and to be confidential as to their purposes. When there is indignation or secrecy as to the purpose or the inquiry, the loan is not needed. The breakage in the friendship will not hurt very much, for borrowers have no real friends anywhere, and they will isolate themselves for awhile, then wake up and come to their sense. Being in the wrong, they will be on the defensive, which is the side of disadvantage in life, under the rules of mental magnetism.

OOL Number 17.—*"The mortgagor."*—There are men by the million in this country who work hard for many years to get property, or who come by it through inheritance, and who arrive at a certain stage in their affairs when they get the fixed idea that, if they only had a certain sum of money they could work wonders in the business world or in the matters which they have on hand. This idea is encouraged by the advice which they get from loan agents who tell them that a loan well made will be just what they want to set them on their feet. They soon come to believe that the loaning system is a blessing. Even if it has proved so in one case in a thousand, it cannot be said to be the rule, for the average case must be taken as the rule.

A mortgage, or a deed of trust, or whatever else it may be called, is a blessing when the borrower has ability enough to master all the vicissitudes that lie ahead of him, and is sure to meet with a rising tide of success. It is worse than a game of chance, or a wager on the roulette table, or putting up money on the favorite horse; for in all such methods of gambling you have one chance in five to win, as a rule; whereas, in making the mortgage, you will go down to your grave with the unpaid interest staring you in the face, and the knowledge haunting your mind that your widow will have to make a fight at unequal odds to save the property. There are times when the loan is paid or reduced; but they are rare and we are dealing with the probabilities.

In addition to the burden of the principle you are loaded with a yearly or semi-annual interest, which is the dividend you pay to the rich, or the coupon you cut for the man who can afford to lose it; and you have the enormous commission to pay in the start and other disadvantages and costs to be met, all of which are burdens out of proportion to the loan. The fact is that the

lenders are reaping gains at every squeeze they make of your flesh as they turn the gristmill of your mortgage. A gigantic business has sprung up in this country, called real estate loans, and its millions of annual profits are paid by the poor who have very little to lose and try as hard as they can to lose it.

If the mortgagors of this land, or those who would be such, were to band together, what a grand army they would make. But as they would hold such an enormous voting power, they could control legislation, and the first thing to be done ought to be the wiping off the statute books the evasions of the spirit of the law, which enable lenders to take a very large commission in the beginning of the loan, and to reap another reward at the close of it. Here is a sample case taken from the transactions in the city of Washington, the capital of the nation:

A man owned a home which was worth thirty thousand dollars or more, and which had cost him forty thousand dollars. He had not been able to make all payments on it and gave a deed of trust, which is the same as a mortgage, except that the name is less shylocky, amounting to sixteen thousand dollars, for which he paid in commissions at the start, and for costs more than one thousand dollars. Falling behind in his interest later on, he found it necessary to raise a further sum on the property, but as no one would take a second mortgage, and as the property was in a place where its value would steadily rise, he was able to raise a new first mortgage of twenty thousand dollars, simultaneously paying off the principal and interest on the first. This new first mortgage was made by the same lender, both agent and client, yet they charged the man full commission on the full loan of twenty-thousand dollars, although the actual loan was but a small part of that. Had the agent been honest, or the client been honest, they would have substituted the new deed of trust for the former one, and have made a charge for the actual amount of increased loan. Time flew by and the interest again fell due, and the property was sold. Being very desirable at this time, as the land alone was worth thirty thousand dollars, there was lively competition, and the property actually sold for thirty thousand dollars. Now comes in the lender and claims a commission which is in the deed of trust, calling for five per cent of the loan, or over one thousand dollars for the sale alone, although the actual cost was practically nothing, beyond what the property had to pay.

This is the rule everywhere. Legislatures permit these evasions of the usury laws. To say that this is an age of Shylocks would be putting it mildly. Shylock of old Venice got ten or twenty per cent and took some risks; but the real estate loan-makers of today in this land of freedom to do whatever they wish, could teach Shylock some things that he never dreamed of; only he would not have dared to make use of the knowledge in the days of usurious Venice, for the victims would have resented it with methods that no law could protect him from.

A bird in the hand is worth more than two in the bush. When you have possessed yourself of property that is of value, never put any incumbrance on it if there is any possibility of avoiding that measure.

The mortgage may give you some ready cash, but it is at a fearful loss to start with, and there are new burdens to be added in the way of interest that must be met. The mortgagor is generally a poor man who is struggling to better himself, and thinks that ready cash is the key to the solution; but it is not. The end is almost inevitable, and it means poverty and the cold world to be again faced at an age when the struggle is unequal.

It was our pleasure to give some advice to men who asked for it, as we have done thousands of times. There were two farmers; one had a mortgage on his farm of six thousand dollars; the other had none, but thought that if he could raise about three thousand dollars he could get the farm in shape and make it pay. We advised the former to pay his mortgage off, as he was getting gray-haired, and we told the latter to wait ten years before incumbering his property. We laid down the rule that we state here: If there is any way to avoid mortgaging property, adopt that way under all circumstances, no matter how many others have got advantages from the loans made to them. Do not take other cases as examples unless they are typical cases with all conditions the same. Depend on the average result as the guide.

It is one thing to give advice, and another to show the way of putting the advice into operation. We never tell a person what to do unless we can show how it is to be done in his particular case. But we laid down the rule as stated, because we knew it to be right. Then we went on the land of the farmer who owed six thousand dollars and who was paying interest at the rate of $360.00 per year. We asked:

"What would you do if you had $360.00 a year in good cash to spend?"

"I would feel like a rich man."

"Well, that is the amount of money that you pay out every year just to keep this mortgage alive."

"I have to pay it."

"If you did not pay it you would lose your home and your means of getting a living."

"I know it."

"Before you had to pay that amount every year, you did not find a way of raising so much cash. But since you must raise it, you find a way. This shows that where there is a necessity, an absolute necessity, you will find a way to meet it."

"It seems so."

"You now employ means that you never dreamed of before to raise money. There are other such means that you have not discovered. Try to discover them, and then go to work and pay off the mortgage. Are you able-bodied?"

"Yes. I can work hard and keep up my end of the toil."

"A man who cannot work hard has no right to expect an income from his farm. He must attend to everything, even to looking after his help."

We went out into the country and made several trips on the land. A tract of nearly one hundred acres of woodland seemed to be valuable. There were fully four thousand trees to the acre that were large enough for railroad ties, and that would make not less than three ties to the tree, to say nothing of the extra wood that was to be had. We believe that the railroad companies were paying about sixty cents for each tie or sleeper.

"One acre of land will pay that mortgage off," we said.

The idea took his breath away. It did pay the mortgage, and the man has since been made wealthy from his woodland alone.

The other man was given advice along the lines of the next realm, which can be better understood by studying that part of this book. He was shown the way to find success without making the mortgage.

We ask every person who has become debtor to such an incumbrance to take steps at once to study out the way of reducing and finally of paying off the debt in full, and thus releasing the prop-

erty, leaving it free and clear to his use and that of his family in case he should be taken away.

To the man who is about to place an incumbrance on property we say as energetically as we can: DO NOT DO IT. If there is any way under the sun whereby the debt can be avoided, adopt that way.

Look out for the store-keeper. He keeps your accounts for you. Goods are bought at the store, and charged, generally doubly charged, and when the payment is demanded, as it is after a long wait, you must place a mortgage on your property to meet it; and he suggests that you raise a little cash at the same time; all of which pleases the OOL, and the record shows the incumbrance. This land is full of this kind of experience. It is going on all the time in the country, until the store-keeper owns you and yours beyond recall.

OOL Number 18.—*"The credit-taker."*—This is the man or woman who is willing to take credit at the store or in any way. The same principles hold true in this case as in that of OOL No. 17. If you will watch the entries made in your store book, and will weigh the goods delivered at your home, you will find errors of entry and of weight; all, we will say, accidents; but all in favor of the store-keeper. This is very easily detected. Every woman, as we shall see, should be at the head of her household, and should know something of what is going on, especially in the cost of goods, the class purchased, and the weights and quantities. This costs a little trouble, but it is in the line of varac, and therefore is one of the healthiest operations of the mind. The best of all ways is to be on hand when the goods are delivered, then weigh and measure them, and look into the quality, all of which can be done, if preparations are properly made, in less than one minute. Then pay for them, and take receipt of the same. This will save just as much trouble in other directions for the vendors, and be a wholesome practice for the house-keeper. It must be remembered that the store-keeper has to take into consideration the fact that from ten to twenty per cent of his sales are losses through chances in credit-giving. Some keep this percentage down to a loss of seven cents on the dollar sold; but this is the best we have ever heard of. In the assets of a recent failure of a

grocer, nine thousand dollars was a total loss through bad debts, and they were all created within the past two years.

"If I could have collected what was due me or one-half of it," said another man, a tailor, "I would have been able to keep afloat;" but he had to go under.

The losses that are incurred through bad debts must be made good in any successful business by higher prices that the customers who pay their bills must be compelled to stand. If you pay your bills, you also pay the losses caused by debtors who do not pay theirs; unless the men you trade with must fail in business.

The store-keeper who will advertise that he will sell for cash only, and who will prove his worth to his cash customers by selling the best quality of goods at honest profits and weights, should be preferred to all others. Seek out such a man, and in all your dealings, let cash be paid. This will make your bills smaller for other reasons; one of which is that you will not buy many things that are really useless although attractive, if you pay as you go. Your cash will be your master, and you will not go too far with it. Then you will also realize the value of everything you buy if you pay for it at the time you buy it. The wife who knows that her husband has an account at a dry goods store will buy more freely and with less judgment than if she handed out the bills at the time of her purchases. She will then see the green and brown friends fly out from her pocket book with such celerity that she will think of the whole question on all its sides, and check her love of display. Less plumage and more cash will become her motto.

Do not become a beat. There are men beats and women beats. Pay as you go. If you must take credit, let there be cash on hand to meet the claim at once; do not take credit on some payment that is coming to you next week or next month. Do not buy on unearned wages.

If you do take credit, pay as soon as you can; for the prompt payment of all bills by all debtors will send the same volume of money around its circuit in the land everywhere, and thus double the circulating medium. Some merchants are so mean that they try to hold on to their money as long as they can; they choke the lubricating parts of the machinery of trade and tie up the fluid that is needed to oil the wheels of industry.

Let it be your rule to see how much sooner you can pay than

you are expected to; and teach this doctrine to everyone; then notice the effect it will have on all lines of business. It will seem as if the money in circulation had been doubled all at once.

Merchants who buy from out of town are compelled to take credit; but they should not take long credits. They do not come under the rule referred to of paying as you go, for they must receive the goods, examine them, compare delivery with invoice, and then place them on their shelves or otherwise dispose of them. All this takes time. Cash in ten days, or in thirty days is the same as cash down in their business, and discounts should be sought by the earliest possible payments. This will send the money around through the veins of circulation, doubling the latter and in time increasing the volume of business and profits. It will also enable merchants to prevent losses, and will bring all business up to a much higher standard. Long credits, the giving of notes, and all that delays the payment and increases the risk of trading, should be avoided. The present business methods in vogue in this country induce panic and collapse when there is depression or rumor of depression. Banks call in their loans and cramp the struggling merchants who have to take the brunt of it all. In the panic of more than thirty years ago, along in 1873, ninety-three per cent of all business men failed in business; but not one would have failed if they were not doing a credit business. In the panic of about ten years ago there were many failures; but not one would have failed if they had not been doing a credit business. When business is done in cash methods, or on ten-day payments, there will not be a single failure, and a panic is as impossible as an ice trust in Greenland. The doubt and worry concerning the business of the country is due solely to this system; and it is a very easy matter to remedy it.

Bankers say it is not capable of being remedied, for merchants must take and give notes; but bankers make their profits from the credit system, and the discounting of notes; hence they are not free to give unbiased opinion. If business notes were not given, tell us if you will what would become of the banks? Their millions in annual dividends are earned by cashing notes. Loans are their vitality.

Business men say the note method cannot be abolished. Why not? Let us see why it can. If A. buys a hundred thousand dollars' worth of goods he is not supposed to have as much money

on hand; and he pays for them by giving notes, generally for three months' time. When a panic comes, these notes are not paid, and disaster or failure must ensue. The bankruptcy courts, or proceedings in chancery, assignments and other underbrush evasion and hiding are the ends of it all with this man. Multiply this condition and you have the cause and the result of every business panic. No one knows what he is worth until the clouds have lifted, and then the rascal has feathered his nest at the expense of the honest man. The credit system is thus conceived in dishonesty and matured in fraud.

Suppose A. were to make payment in cash for the hundred thousand dollars' worth of goods; that is, cash in ten or thirty days after their arrival or shipment; what then? He gives no notes; and his sellers have nothing to worry about. There is no unsettling of business. You say that he cannot carry such capital. If he cannot he has no right to be in business, for no man has a right to buy what he cannot pay for. If he is without capital, let him retire from business. If he has less capital, let him buy what he can pay for. If his sales are at the rate of ten thousand dollars a month, let him buy at that rate, and pay for his goods on thirty days' credit without giving notes. All sorts of excuses are piled up to show the advantage of buying in large quantities; such as lower prices, lower rates of freight and the filling of a season's orders for certain trade that is expected like that of Easter and the winter holidays. All these excuses can be met and overturned. The buying of large quantities does not save what is lost by over-stocking and the costs of debts. Let a man buy what he wants for the coming month and he will save money and have better and fresher goods. Freight rates are not really saved. A man can get a carload of canned tomatoes delivered at lower proportionate rates than a ton of them; but it is like buying something that you do not want now, because it is cheap.

Purchase only what you know you can pay for.

The medicine men have a better way. They send carloads of their goods into large cities and store them away, selling to retailers at a lower cost than could be charged if small lots were shipped from the factories. Wholesale grocers do this also, and other concerns, such as soap-makers, chewing-gum brokers, and many of those who have far away centers, find it better to maintain supplies that are about equal to the trade kept on hand in

easy distance of small towns, and in warehouses in cities. It need not take more than a carload at one time to get the lowest freight rates, and a carload may maintain the retail supply for one month or only for one week. Let the goods be sold in small quantities for cash and let the wholesalers make it a point to sell small lots for cash at the same rate as large quantities, and there will be an end to panics and business failures.

It is easier than ever before for retailers to get cash for their goods, for the cash is now in circulation. When hard times come, the family that cannot pay cash, thinks it right to go to the grocer and ask for credit; but it is not right. To ask for credit means to bring on the same conditions that cause hard times; for there will be no depression when all parties buy for cash. There is no reason why the grocer should support the family that has not been prudent enough to save when work was plenty. If the head of that family is out of money when the working season or period comes to an end, what will he be when the idle season comes to an end? If he knows that he cannot get credit in dull times he will save up money in some way or another during good times. As it is now, he spends as fast as he gets, aping the people of affluence in their extravagance, and then he expects the storekeeper to feed him later on. The latter should be a man of sufficient character to be able to refuse all requests for credit. Let the man take his trade somewhere else; there will be others who will switch around to his store from the same cause.

Dishonest store-keepers solicit the trade that seeks credit. They know that it is human nature to buy more if cash is not to be paid down, and they also know that the patrons under the credit system are careless in watching the charges. A country grocer gets about twenty-five per cent more for his goods by the long credits. The law is very much in his favor in the matter of proof, for it allows his accounts to be used as evidence of the highest value, whereas the debtor's memory utterly fails him in a long list of items. Credit will always be favored by the dishonest storekeeper.

See that your pass book, in case you carry accounts, has no lines left blank at the top and bottom of pages, or in divisions of the page, for these may be filled in later on. If you buy goods on Monday, you look in your book to see that the entries and charges are correct; but a week later you pay no attention to those items.

Blank lines, if left unfilled, may receive more entries, but at a time so far back that you cease to have personal memory of them. The store-keeper also leaves blank lines on his books at places that later on may receive any charges he chooses to make. He uses pencil at times, and may make any alterations that suit his fancy. If you bring products to the store, have all entries made in ink at the time, and do not let the store-keeper leave blank lines on pages of the little book he give you. That book goes often into his custody and he can do as he pleases with empty lines.

Then comes the trick referred to under OOL No. 17—that of running up a big bill which cannot be paid, and the mortgaging of the home to meet it. Store-keepers are mortgagees in such great numbers of these transactions in some States that legislative investigation is warranted.

As we have said, the times are ripe for the establishment of a cash retail trade. The problem is entirely in the hand of the store-keepers who are not seeking credit customers to fleece them. Then they in turn can pay their bills in ten days, get discounts, and command better bargains, for the cash-paying buyer is always much thought of by the wholesaler. Then the latter will be enabled to turn themselves in their transactions, for if they can sell their products for cash within ten days or near that time, they will be able to avoid giving notes. A wholesaler, of all others, should be well supplied with capital.

Where there is a will there is a way.

If the merchants of this country wish to adopt a system that will do away with note-giving and with long credits, they can do so; and when conditions arise that usually bring on panics, there will be no disturbance of business. Is it sensible? Common sense is the testing force of every principle. When we know that panics in business, ruin and disgrace are results of nothing but the credit system, as can be easily proved, is it sensible to do away with this system, which is the cause of so much suffering to all conditions in our land? Yes, you say, if it can be done away with. Then our case is proved. We have shown just how it can be done away with.

Those who do not wish to do away with it, or who are unwilling to make the effort to do so, are OOLS. The verdict stands against them and no sophistry can make black appear white.

There was once a time when debt was a crime.

It is always a crime in principle; and always will be such as long as it is the cause of widespread ruin, loss of homes, loss of property, loss of happiness, and loss of certainty in the mercantile world around which hang the welfare and prosperity of our nation on its substantial side.

OOL Number 19.—*"The credit giver."*—This party is a counterpart of the Ool No. 18, and we need not discuss him further.

OOL Number 20.—*"The careless charity giver."*—Do not start until you know what we mean by the charity-giver. We do not include the man or woman who gives in a spirit of charity and for purposes of real charity; but we refer to those who give without reason, or giving with reason, do not give with effect.

Everywhere in this world we meet the individual who emits vocal heroics; that is, who can say a grand thing in a grand way and be as wrong as if he had said the opposite thing in the opposite way. He can hear the galleries applaud his maudlin sentiment because it is heroic. Here is one of them: "I would much rather give to a beggar who was deceiving me than not to have the satisfaction of giving at all." Applause is to be marked in here. Another person says: "I give because it is charitable to give, not because I am to gain anything by giving." And here is another: "I know not and care not what is in the heart of the poor, penniless, ragged beggar at my door, but I do know what God demands of me, and I propose to give without asking where the money is to go." If the Bible be read with care, it will be seen that it has much to say against the slothful, the cheats, the false, and the lying classes of people who get their living by wicked methods.

To give to a fraudulent beggar is to encourage one of the most dangerous forms of crime in the land. These beggars are for the most part skillful burglars, robbers, cutthroats, thieves and all else that humanity can sink to; and they have a wholesome dislike for the strong denial. The weak excuse, or the faltering in refusal, or the giving of alms to them, means that they will come

again and bring their comrades and make your life and that of the wife and children a constant peril. Questioning a man who was preparing to move back into the city as the reason, we got the following reply:

"All our country houses are infested with tramps who come in crowds and make themselves a menace to the women and children. These vile creatures are bold, ugly and threatening."

"Do you ever feed them?"

"Yes, always."

"Do your neighbors feed them?"

"They always give them plenty."

"Will you try a little experiment, and ask your neighbors to do the same thing?"

We explained the fact that tramps know their fellow tramps, and live up to a law of their code which is to give information as to all houses that feed them or supply small contributions of cash. Soon every tramp for miles around knows each house. Some of the places are marked on the fences or at the gates, or otherwise; but this is not done as often as formerly. The salient fact is that all the tramps know the houses that "hand out."

These suburbanites held a meeting and pledged themselves not to give anything to any beggar; nor even to open the door to talk with them. "Meet all comers by opening the window, and ordering them from the premises under penalty of arrest," was the battle cry. "Keep the doors locked for a week or two," was another bit of advice, for these vagrants had grown so bold as to open the door and walk into any part of the house, wandering about until they met some one, and often frightening women and children. This simple method—a flat and unanimous refusal—completely cured the evil. The locality does not have two tramps a year. Last season not one was in the place.

The promiscuous charity-givers should be suppressed, for they are the cause of the murders and other crimes that are due to the tramp system of our country.

Organized charity is badly managed in many parts of the country, for it feeds and clothes many families who will not work. Cooks and other servants would be more numerous were it not for the blunders of organized charity. There are streets in all large cities where able-bodied women and grown girls loaf the long day through, because they can get support from charity

funds. Some persons have a fascination for raising money in the name of charity, but no judgment for using it to relieve actual suffering. Ninety per cent of these funds are misused through bad judgment.

Charity is for the helpless sick, and not for the healthy poor. The latter should be given a minimum amount of work and be paid just enough to barely support them; and let the proceeds of the work go to the homes of the helpless sick for them and their children and other helpless dependents. In this age of brains it is possible to devise plans whereby these unfortunates may be cared for in proportion as they deserve, and all others may be given a little work to do, but not enough to entice them out of the channels of legitimate labor. Such a method would soon end the nefarious custom now prevalent of fostering laziness by promiscuous giving.

There is no good thing in the world that will not do harm if used senselessly; just as steam, fire, electricity and other blessings may kill when left to run themselves. Charity-giving requires brains and judgment, yet men and women collect funds to the extent of millions of dollars annually, and they think the charity consists in merely dispensing with it instead of dispensing it. Enthusiastic women seem happy when they think they have spent all the money, without thinking how they have spent it. There is much suffering that is not relieved; but there is also much laziness that is paid for. Many persons who are really needy are left unaided. Money and goods are given to pretenders.

Charity is a heavenly quality of heart when it is carefully administered; but careless charity increases slothfulness and leads to crime.

No community can be regarded as fully civilized that permits beggars to ply their profession upon the street or at the houses. It is probable that all the beggars are richer in this world's goods than the people who contribute to their income.

There are ways to give to the genuine sufferers, but they are not the ways now in vogue.

OOL Number 21.—*"The snail merchant."*—He is everywhere found in this country. He is in business for the purpose of making money enough to keep himself alive, and perhaps to include

the support of a family. But he tries in every way to induce the business to run itself. The only time he worries is when he finds that he must assist the business in its efforts to run itself.

He takes something of an interest in anything that promises a large profit, but he does not realize that a combination of small profits will equal a large one. He is never studying how to get trade, but believes that an advertisement in the paper is sufficient. He pays very little attention to the wants of his customers, and knows nothing of the quality of his goods. If he is a grocer he gets the articles that cost the least, and lets it go at that. He pays no heed to the charge that he is selling cheap, adulterated and shoddy goods; it is none of his business.

We saw two young men start side by side in the same kind of trade, on the same street and with the same weak capital. One was a snail, the other was active. The snail did a few of the usual things, such as having his cards printed, a notice inserted in the paper, and circular letters sent out to all possible customers. The active man did all these, and more too. He looked after his stock and saw that it was always in good condition and attractive.

He did more.

He made a list of all possible customers; he got a book of blank record pages that was large enough to admit one name to each page; this he wrote at the top of the page; then he went out to call upon these possible customers. There were 288 of them, all being manufacturers. He took his record book with him and wrote down neatly in ink with a fountain pen just the lines of goods each possible customer might need, and the grade, with all details. Nothing was to be left for his memory.

This record book was rather a novel idea. One manufacturer asked:

"Why do you make a record of us?"

"Because I wish a ready reference as to what you use, and the exact line and quality, so that I will not needlessly bother you with calls when I cannot possibly suit you."

"A great idea."

"I have a small capital and a small stock, out I intend to buy with the greatest care and avoid disappointment to my customers. I shall try to turn my stock by asking settlements in cash on the first day of every month by offering ten per cent off."

"Ten per cent is a big profit."

"But in our business the profit reaches fully fifteen per cent, and I can pay my running expenses and live on the five per cent that I shall have left, if I make no bad accounts."

"This is certainly interesting."

The same story was practically told to all the manufacturers whom he visited, and he made it a point to allow his record book to attract attention.

It was a curiosity. It absorbed the interest of each person, and no reference was made to it by the young man. He seemed to feel that the presence of the book and his writing in it would arouse an interest and it did.

There was the force of an idea, and that is mental magnetism. It is one of the most effective means of mental magnetism.

The first month he sold eight hundred dollars' worth of goods by reason of his activities. The snail merchant who had started in the same business at the same time, sold sixty-five dollars' worth. Of the eight hundred dollars' worth of sales made by the active merchant, ten per cent was deducted for cash on the first day of the month, or on the tenth if the purchases were made later than the twentieth of the preceding month. This left him a profit of seven per cent, as he also secured discounts by paying cash. The fifty-six dollars did not meet his running expenses. The snail merchant made a profit of fifteen per cent on his sales of sixty-five dollars for the month, which was a total of nearly ten dollars; but larger percentages of profit do not always indicate greater gains.

The second month the active man sold three thousand dollars' worth of goods, which was almost his whole available capital, but he resisted the temptation to hold on to the ten per cent, for if he had done so, he would have had over three hundred dollars extra profit; he allowed to each patron the ten off, and he paid his bills promptly; leaving him a gain of nearly eight per cent, for he had been buying more accurately, and this amounted to almost $240.00. His rent and expenses of living were less than eighty dollars, for he was unmarried and kept his expenditures down to the lowest mark without denying himself any necessary. He could add about $150.00 to his capital. The next month he reached his limit in selling five thousand dollars' worth of goods, and could pay his bills only by great good luck in getting those

paid that were due him. He added three hundred dollars to his capital, making an addition of over four hundred dollars.

One day he had a conversation with the manufacturer who bought most heavily of him.

"I took over two thousand dollars of your stock last month," he said. "It is just as easy for me to pay on the day I buy as on the first of the following month. Why not make the rule of discount to apply to immediate payments; that is, ten per cent for spot cash, and only three for ten days?"

"What good would that do?"

"It would enable you to sell more goods, for you would need less capital in proportion to your sales."

The plan seemed a good one; and the manufacturer told it to some of the members of the Board of Trade, and they agreed that it was a splendid idea, as the money could be paid as well at the time of the purchase of the goods. It had got as far as the Board of Trade. An interest was started in the ambitious young man who was trying so hard to win out with a small capital and a big fund of mental magnetism.

The next month he sold six thousand dollars' worth of goods, and added three hundred dollars to his capital. The next month he did the same; but the following months his sales reached ten thousand dollars, and he added six hundred dollars per month to his capital. A little more than a year found him with twice the capital on hand. Then came the suggestion that, if he kept this ten per cent which he allowed in discounts, he would make twice as much money; but he looked at the subject on all sides, and that, too, was mental magnetism, and he decided that it was the unusual idea of allowing more than half his profits to his patrons that had given him the wonderful business, and he did not propose to kill off that hen.

In three years he had tripled his capital; and so he went on. We looked in the mercantile reports recently to find out his rating and it was given as half a million dollars. The snail merchant had no rating at all. Then he wrote on to the city where this all had occurred and asked what had become of the snail merchant, and were told that he had gone into another store as a clerk, and was getting along on a salary of ten dollars a week.

The active young man won out by mental magnetism. You may call it by any other name you please, and it will have as fine

a perfume, but it was mental magnetism. Hustling may be applied as the proper term, but you must remember this, that the hustler may or may not have mental magnetism; if he lack it he will wear himself out hustling and never get results. Some kinds of hustling are useless as they lack the essential of the hustler, which is mental magnetism.

OOL Number 22.—"The dead one."—This kind of man or woman is an OOL. Many persons are dead long before they are buried. They have no life for anything. Whatever comes and goes is all the same to them. Strange to say they drift to the churches for the most part, and are easily made members. They may be honest, but what the churches want of honest dead men and women we do not see. It may be that their blood lacks fags, and this accounts for their deadness. Come to think of it we are of the opinion that this is so. They help to make dead towns and dead cities. There are some localities that are known to commercial men as dead, such as Baltimore, Philadelphia and Trenton; but in each of these cities there are some firms that are fully alive and as active as those in Atlanta, Georgia, or in Boston, Massachusetts. Because ninety per cent of them are inactive and slow to do business with, it is not fair to apply the term to the whole community in either case.

We resented the claim that these cities were dead. We had done business with men and firms there for a quarter of a century, and we had a very fine list of enterprising people with whom we traded. So we asked one of the leading business houses of another city why it called Baltimore, Philadelphia and Trenton dead cities; and we were told that we had been unconsciously applying Darwin's law of the survival of the fittest in our dealings, having selected the enterprising people and discarded those that were really dead. We doubted the justice of this slander against three such cities, and we asked for proofs. Then we were told that this firm would sit down and ask for quotations of all kinds from the three cities, taking the commercial guide for standing and names, and writing to each trade for prices in its line. Return envelopes stamped and directed were enclosed with the requests for prices or information. The result was that this

firm got sixty-eight per cent of replies from Philadelphia, fifty-three per cent from Baltimore, and eighteen per cent from Trenton, all within the usual course of return mail; which places Philadelphia ahead of the other cities in activity. No place can be called dead when sixty-eight per cent of its merchants will reply to prospective patrons in return envelopes.

Later on, there were a few more replies from the banner city, as we call it in its comparison with the others; and there were enough replies to come within a month from Baltimore to raise its rank to sixty-two per cent, although Philadelphia had gone to seventy-three per cent; and in the course of six months enough replies had come from Trenton to raise its rank to nineteen and one-tenth per cent. The stamps were good for use, and must have been attractive to the addressees.

But it is not in business that deadness thrives. It is found in all classes of employees, and among those who are neither merchants nor workers. Housewives have it, and the easy-going people who decline to work also possess this charmed condition of being alive and yet taking on all requisites for the grave.

OOL Number 23.—"The sporting one."—This is the man or woman who must attend first to games and sports before the regular duties of life receive attention. Out in Omaha, which is in the great State of Nebraska, the court adjourned to attend a baseball game, as the judge had once played shortstop. He was a man who could be severe, stern, dignified or complacent on the bench; fine a lawyer for talking after he had finished, or send a reporter to jail for issuing judgment in cases in advance of the court; but in the grandstand he was excited when the bases were full and no one was out; he groaned when Casy fanned the air three times; and he climbed to the top rail and waved his red bandana when Jackson out in left field turned his back to the crowd, ran under a sky-scraper for a hundred feet and then pulled it down on the tips of his fingers.

A gentleman from a distant city called to see the proprietor of a thriving business, and was told that he had stepped out.

"May I inquire if he will return this afternoon?"

"I fear not," said the yellow-hued book-keeper.

"I am sorry."

"Is there anything I can do for you?"

"No. But if I thought Mr. —— would return this afternoon I would wait for him."

"I feel sure that he will not come back."

"Then you know where he is?"

"He went to the football game."

The visitor made his purchases elsewhere, amounting to ten thousand dollars before the matter ended. Some months later he came to the same city and called upon the same merchant; but he was out; would not be back that afternoon; he had gone to the baseball game.

In this age when holidays come as thick as June bugs, there are opportunities for attending games and sports and they are as abundant as good business habits will permit; for the long summer evenings and the Sundays that frame the week, allow diversion, out-of-door life and relief from the busy tasks of the week days which the merchant who deserves to succeed will make right use of. He has the time of the early mornings all the year through for his out-door habits, if he seeks them; and he can put his evenings to the same uses; to say nothing of the noon hour which should be given to his family. Let him be at his office in the forenoon and in the afternoon at fixed hours, and if he goes out let the moment of his return be known and placarded so that those who wish to deal with him will know when to find him in.

Employees also have this sporting fever. If they cannot get away for the afternoon on excuses that have been worn threadbare, and if they have had all the sickness and all the dead grandmothers to offer as makeshifts, they will either lie more boldly or else steal away, and let the consequences be as they may. We believe in the efficacy of out-door sports and would not lessen them; but there are times for them at hours that will not interfere with business, and, if a young man or woman is seeking a business career, the duties and self-denials consequent upon such a course should be understood and borne with fortitude.

Last week a young lady was discharged from the employ of a firm where she had been at work for a year. The hours were very short, ranging from eight in the morning until twelve at noon and from one to five in the afternoon; while many other girls had to work from seven in the morning until after six in the

evening. This girl had been to an evening school and learned book-keeping; her widowed mother having taken the only money she had left from years of savings to pay her way. The first three months she received only ten dollars a week, the next three she was paid twelve dollars per week as a reward for ambition and faithfulness; then she received fifteen dollars per week, and had begun to pay back to her mother the money that had sent her to the commercial school. She had known another girl to be discharged for going to matinees at the theaters in the afternoons, and so she did not dare to ask to be let off for this purpose; but she had a fascination for going to vaudeville performances, and planned to get away. She told her employers that she was required at home on account of the sickness of her mother. This was one Wednesday noon. The next day a friend suggested to the firm that he had seen her at such a theater; but the firm would not believe it. The next week came another excuse which called for the girl's absence; it was the sickness of her sister. The head of the firm had her followed; then, on learning about where she was sitting, procured a seat directly in front of her.

Here was a case where the love of amusement had lost her a position that she could not equal again in all her life time. She will apply to other places, and the merchants will ask her where she has worked before; and as she has worked for only one house, she will not be able to refer to that firm. Hence she will be adrift.

What is worth doing at all is worth doing not only well, but in the best possible manner.

Let the whole heart be put into everything that is done, and let the mind think out and plan the means whereby better service may be given, or grander results be achieved. The man who attends to his business is soon known as such; and the man who runs after all the attractions and sports of the times will soon be known as such. A banker recently passing a vaudeville theater was surprised to see one of his largest depositors coming from the place with the crowd at about half past four one afternoon. This banker reported the matter to the Board of Directors; they learned that this man was in the habit of attending places of amusements afternoons, and also that he could be found at the races and at games of sport at times when business men ought to be looking after their business.

"He has a large deposit now, but not as large as it was a year

ago. He will bear watching," said the president of the bank. Without letting the man know it, they kept an eye on his future methods of dealing. When his deposits got low and he asked for loans on notes that he offered for discount, they required additional endorsements, and he felt aggrieved; but other banks had come to know his habits, and he fared the same wherever he applied. If a business man takes up habits that are not in perfect harmony with good business methods he will hear their echo when he asks for credit from the banks.

OOL Number 24.—"The reckless advertiser."—This kind of man is coming to the front more and more each day. He follows the examples of houses that secure a large business by their methods of advertising, coupled with other methods that involve judgment and good sense and some degree of mental magnetism. So he tries to ape them in the one particular that seems the most prominent. He spends thousands of dollars in big advertisements, and then gets an idea that all he has to do is to sit down and greet the long lines of patrons who will stand in place for hours to get a chance to come in and buy of him.

Before a man begins to advertise he has many things to do to make his business a success. Assuming that he knows enough of the world to do all these things, then he must use his brain in selecting the means of calling the attention of the public to his goods. If merely advertising would bring trade, then all any man would have to do would to be to open a store, advertise and reap the profits. Alas! many a man has seen his dollars fly in clouds of thousands at a time in reckless advertising and he has failed to kiss them a long goodbye, and so he has been left desolate and disconsolate.

Advertising is one of the steps to make success; but it must not be undertaken until the good judgment of the merchant has told him that he is ready to do business and to meet the requirements of his calling. When he knows he is thus equipped, let him advertise, and here his good generalship must be exercised, for he can lose more money in reckless advertising in a week than he can make in ten years in the business. Some few rules will serve to guide his judgment.

1. Papers that attract their readers for the briefest while are not means of securing attention. People will read the attracting parts and then throw the paper away without giving attention to the advertisements. This is true even of the full page advertisements.

2. Papers that have very large circulations because of their sensational or specially interesting features are worthless as mediums of advertising. The results that satisfy come from papers that have very small circulation. The reasons will be stated later on under this head.

3. Papers that issue their reading matter under large scareheads or big type for the tops of reading articles, are very poor mediums for advertising purposes. Even the full page advertisements do not get read in them, as may be proved.

4. Papers that attract attention by means of first page cuts or red ink lines or in other unusual ways, will cause a total loss to all merchants who advertise in them; that is, a total loss of all money spent in such advertisements.

5. Papers that have a large number of pages of reading or attractive matter are not good for the advertiser.

6. Papers that contain puzzles, novels, cartoons, large sections devoted to sports, comic pictures and these extra inducements to buy do not hold the attention of the store-trader or those who have money to spend in response to advertisements.

There is a natural reason for all these rules. In the first place the people who are likely to respond to advertisements are not those who have the time to devote to such a variety of hodge-podge as is now printed to keep up the circulation. The publishers argue that if they print all kinds of stuff they will appeal to all tastes; but there are two answers to this proposition; one is the answer of reason, and the other is the answer of experience.

The newspaper of to-day, excepting the few that maintain a two-cent and three-cent price, is a vaudeville show suited to the patrons of the lowest variety theaters and of the race-track gambling institutions. This vaudeville exhibition is forced down to two cents on week days and to five or six cents on Sundays. The Sabbath vaudeville is more florid, and contains a ten-ring circus; hence the higher price for the same.

The receipts from the sale of these sheets do not pay the expenses of printing them. They are made florid, and of the circus-

race-course-gambling-vaudeville character solely for the purpose of compelling the public to buy them in large numbers; for the deceived advertiser is made to believe that the value of the advertisement depends chiefly on the size of the circulation of the paper.

But this is a fallacy of the worst type.

It has always been a fact and is an easily proved fact today that the value of the advertisement is lessened in proportion as attention is excessively diverted to other parts of the paper.

The advertiser pays for a theory, and the publisher reaps the only profit.

Readers of such trash as is found in the sensational yellow papers of today, and in the florid Sunday editions, do not see any advertisements unless they are on a par with the sensations and the florid display. You can select any thousand you please of these readers, say any thousand or any ten thousand who would be likely to become your patrons; and you may make a most rigid canvass of their habits in relation to these newspapers; have them visited the same day they get the papers, or the next day, and ask each and every one of them what they know of you or your advertisement; and we will guarantee that there will not be three persons in ten thousand who saw it or who ever heard of it.

We are not guessing at these facts. Any person who has followed our methods for the last fifteen years will know how we get at the truth. We have printed many articles and works on this very subject and thousands of merchants have thanked us for the information we have placed in their hands.

The principle is this: If the advertisers of this country, the business men who are engaged in legitimate enterprises, the vitality and sinew of the country's prosperity, are spending three to five billions of dollars every year, or an average of four thousand million dollars annually, in useless advertising, they ought to know it; for that amount of money is taken from trade and from the people and is diverted into the sporting and gambling and brewery channels of the land; for these flashy papers are owned as a rule by men who are part owners or otherwise behind the breweries, the race-tracks and the gambling institutions of this country. Birds of a feather flock together; and the same spirit that rules the gambling den, the bawdy house, the race-track and the prize fight promotions, is seen in every page of the sensational newspaper; the same diction crops out in spite of the fact

that others are hired to make it respectable; and the same lines of criticism of decent people are found there. The haters of decency and of reform are found in the nests of prostitutes, in gambling hells, on the race-track, in saloons, and in the columns of the sensational newspaper.

What do you want of your name and business in that company?

We arrived at the conclusion that merchants were being cheated by the idea of big circulation into believing that the big circulation meant to them the attention of the buyers of the papers; and we made the test of which we will speak; and we are now following it with another test of the same kind. We found that an advertisement in the kind of paper we have described is like a show from the stage of a vaudeville theater, which gives out excellent music at times mixed with the most execrable, and playettes, songs, dances, black specialists, high kickers, monologues, acrobatic performances, contortions, monkey-shows, acting animals, barking dogs, groaning seals, roaring tigers, racing wheels, pole-climbing, tank jumpers, shouting-contests, etc., in the midst of all of which a plain little man with a plain little voice comes out into an obscure corner of the remotest wing and tries to hold the attention of that vast audience by telling them that they can get pants for five dollars or a lot of land in mudville for one dollar down, or furniture that will not crack for fifty cents a week or any other sum; and this plain little man with the shriveled voice is paid more for his obscure speech than all the rest of the show combined. Who of the audience cares to hear him? Who can see him in the midst of so much display and excitement?

We sent circular letters to Ralstonites in the large cities who were advertisers in these sensational papers, asking them to have a canvass made by the aid of friends and their friends, families and others for the purpose of ascertaining what effect was produced by advertisements in those papers; the result being that they came to the conclusion that they were spending millions of dollars a year supporting a vaudeville show which disgusted them and was a continual stench in their nostrils. They then stopped advertising in the papers that used big headlines for their news articles, also those that used red ink or any color except black; also those that seemed to be depending on sensation and vaudeville entertainment for their circulation; and these merchants found that ten thousand dollars saved each year was that

much earned. But they did more; they ascertained the value of the non-sensational paper as a means of advertising.

They selected papers that do not have enormous circulation; for they found out that the great circulation was the sale of papers at two-cent rates to two-cent people; that is, to people who read them to while away an hour or so and then throw them away. You can watch the readers of these papers on the train; they buy them as they enter the cars and they read only the sensations, then throw the papers away or else put them in the hospital boxes as they go out; not one in a hundred caring to have such trash taken into their homes.

If a daily has a circulation of fifty thousand and another has ten times as many readers, the chances are, by actual experiment, that the former paper will be read by more prospective patrons than the latter which has half a million of readers. Why? Because of the five hundred thousand of readers there may not be one hundred in the whole lot who will have time to peruse the advertisements after going through the sensations and the other matter that attract them; whereas of the fifty thousand readers of the paper that gives the news and is regarded as reliable and not sensational there may be ten thousand that will read the advertisement; or 10,000 against 100; yet for this class of 100 readers you may pay a thousand dollars a week, while for the class of 10,000 readers you may pay only one hundred dollars a week.

Then there is another reason why the reliable paper is the better means of advertising. It is a paper that the father of children and the husband of a refined woman is not ashamed to take into his home. It is read by the family, and perhaps by callers or visitors, so that the reading clientele of that decent sheet may run up to two hundred thousand. You can see examples of this fact day after day if you are observant. And we know of ten thousand or more members of the Ralston following who actually keep files of their dailies for future reference; and in reply to our questions, they declare that they would not allow files to be made of the sensational papers. This same reply has been made to our printed questions sent by us to thousands of others who are not Ralstonites; all classes of people seem to be ashamed of knowing the yellow sheets.

A sensational paper is called a yellow sheet by common consent, because of the fact that the color of a bad egg, a filthy egg, is

generally yellow, the yolk and the white having run together when the egg was far decayed.

A newspaper is yellow when it runs big type headlines, or what are called scare-heads. Headlines seldom exceed the height of an inch, and generally is not three-fourths of an inch, and even is as small as one-half of an inch in the height of the biggest letters used as headlines in the respectable newspapers of the present day. It may be safely asserted that in proportion as the type exceeds three-fourths of an inch, the paper is passing into the realm of yellow journalism. Also in proportion as the type is less than three-fourths of an inch in heighth the paper is so much the better for advertising purposes. It is the glare of the sensational news that takes away the attention of the reader from the columns of advertising; he cannot get away from the fascination of the morbid, the gossipy, the abnormal and the indecent that is fed to his mental tastes by the inviting heads that stare him in the face and scare him into reading every word once or twice; and by the time that he has got through with that abnoralism he has nothing left in his mind to give to the advertisements.

This is not theory; it is proved fact.

A newspaper is yellow when it prints sensational news, and when it includes attacks for mere malice, mere slander, mere trashy news, mere political effect, or for any purpose that does not serve to furnish the day's history in decent form. Any attempt at sensation makes the paper a yellow sheet. There are yet left in this country men and women of refinement; all are not graduates of the slums, yet the majority of the papers treat them as if they were bawdy women and slimy men who must have sewerage for their mental pap. There are yet left in this country men and women who know how to distinguish between literature and trash; who know good diction from slang and Bowery effervescence; who have a desire to read for the purpose of getting information, not inanity; and these people, unassertive as they have been, are yet to make their power felt for good. We are educating five millions of Ralstonites to a discernment of the best offerings of literature, the value of honest news, the knowledge of advertising and the discarding of the bulk and carcase of the press of today.

We believe in advertising, as a means of reaching the people; but we have proof that the effective methods are those that aban-

don the use of the yellow press and take up with the papers whose circulation is among the people who read advertisements. Select the papers with small headlines; you will never make a mistake in this particular; you may put in the wrong kind of matter or select a medium that has no value to you, as advertising eggs in an iron journal, or pig iron in a pork paper; but those are mistakes of judgment that can be rectified; while the use of a yellow paper is the act of an OOL.

Advertise freely in such papers as we have indicated as the influential ones. We have found that the use of those that have small circulations are by far the most profitable; you will find the same thing to be true. It is true in magazines and in dailies.

Weekly papers that circulate in the country where they are published are very helpful to the advertiser; you often see offers of high prices for back numbers, showing that such papers are saved, and they must be read and re-read many times in the family. To advertise in them costs but little, and yet they are money makers for the men who use their space; but the opposite is true of the big weeklies that are given over to other things than news-printing and advertising; for the alluring matter is what kills the advertisement. Remember this.

Do not be an OOL.

Select the less vaunting dailies, the humbler dailies, the dailies that print the news for the sake of giving the honest news, the dailies that use small head-type, the dailies that avoid sensations, the dailies that are not constantly coming out in extras, the dailies that do the least amount of lying on questions of the day, notably on political questions, the dailies that try to educate their readers instead of mislead and deceive them; select such papers and then advertise liberally in space and judiciously in matter, and you will find your business growing if you have sense enough to attend to its demands, and are not an OOL.

OOL Number 25.—"The yellow journal buyer."—The man or woman who will buy a paper of the class we have described is an OOL. The reasons are amply given in the preceding article.

Find out what kind of a paper a yellow journal is. The symptoms are given in the description that just precedes. If you go to

the Southern climes you wish to know what are the symptoms of yellow fever, so that you may avoid that malady or take steps to save yourself in time. It is just as important to know in advance the symptoms of mental danger such as comes from an indulgence in the trash that abounds in the vaudeville papers under the name of the press. The definition of the publishers of such papers is that the press is any collection of any printed matter made for any purpose. The Constitution of the United States does not recognize that interpretation as the correct one.

The legitimate press is a publication that prints the news, gives opinions, educates the people, reflects public views on public questions, carries notices of all kinds of a proper nature to the people, and assists in protecting the rights of the people. A publication that appeals to the morbid, the curious, the criminal, the weak-minded and the slum nature of the masses it reaches, is not a legitimate newspaper and is not entitled to the freedom of the press. Nor are those sheets that are so numerous in this country whose chief income is from blackmail, entitled to be called the press.

The paper that is bought for its news will always be within the rule of the legitimate journal, such as we have advised our patrons to select when they have need of advertising space. We have given the full symptoms of the yellow paper.

We now state that the buyer of the latter kind of paper for any purpose is an OOL. He or she is OOL No. 25. Remember this and keep the number in mind; then avoid being OOL No. 25.

The influence of such a paper on the mind, on the heart and on the life and business or even the social status of the person who reads it, is felt and seen sooner or later in the character. A business man who is OOL No. 25, is not qualified to succeed, for an OOL never does succeed in the long run; he will bring up somewhere against the iron wall of failure and his life will turn backward in despair.

OOLS do not succeed in life. They may get along for a while but there is something loose in their make-up which is indicated by the fact that they are OOLS; and this will lead to further giving way of their powers of making their position tenable and lasting.

A man may thoughtlessly buy a newspaper with big headlines over its news columns, but if it is done without thought, let it not

be repeated again; for you are known by your companions, and papers are transient friends, while books are bed-fellows in the mental world.

OOL Number 26.—"The credulous person."—This is the person who believes what he hears and what he reads. He believes it because he hears it or reads it, not because it is so. We hear the "I told you so" from many lips, and we ask "What do you mean?" and the answer comes back, "I said so, and now you see I am right," and we ask why he is right, and we are told, "Because the paper says so," which is the equivalent of being wrong.

One of the most common traits of prevailing human nature is the willingness to believe everything that is heard or read, and the readiness to express an opinion one way or the other. Harsh criticism generally follows. The morning paper brings news on a hundred subjects, and each reader thinks, feels and talks as if the statements were true, and many angry moods flit through the mind. It is the design of the paper to make the laboring classes hate their employers, and the employers to hate the unions; and malicious articles that fire the anger of both classes are constantly published in order to sell papers.

It is the duty of self-containment to believe nothing on any hearsay evidence, and especially not on the evidence of a newspaper. The mind must be kept cool, calm and unruffled; for, when it is of a cast to be easily disturbed, its magnetism flies out and is lost. The art of not believing is a great one. It is not the practice of disbelief, for that is another thing. If we affirmatively doubt a statement we are setting up a claim that it is untrue. If we do not know it to be untrue we have no right to believe it so. But non-belief is an unwillingness to accept a statement as true. Judgment prefers non-belief when the evidence is lacking. "I do not believe you are telling the truth," is equivalent to saying, "I believe you are telling an untruth." But, "I do not know that you are telling the truth," is an expression of neutrality, a desire to let the matter pass as though it had not been uttered.

Credulity is opening the mind to matters that, in ninety-nine cases out of a hundred, have no right there. It is the weakness of the public.

If the person who uses the power of magnetism to control others were unable to secure their belief, he would at once be at a disadvantage. It is for this reason that the user of the power should select the materials for his own belief. He will be controlled by others to the very extent of his belief in the assertions of others. The magnetic person must of necessity make his mind neutral by adopting the habit of not accepting as true any statement that is not of importance to him. This requires care and judgment. Carelessness in permitting all kinds of material to enter the mind places the person in the category of being influenced rather than of controlling others.

What is held in the mind and heart should be of the highest value and the greatest importance. If you have a clean and beautiful house, will you open it to filthy tramps and wandering vermin? You cannot give out better than you take in. You cannot throw about the lives of other men and women influences that are nobler or stronger than the material which you admit into yourself and allow to become a part of yourself. You should, therefore, control what you take in and store within your heart and mind.

Now what is the material that you admit? It comes from gossip, from sensational newspapers, from novels, from lightweight magazines and other periodicals, from ill-advised discussions, from self-formed opinions, from political demagogues, and from all sorts of people who seek to use you to their own advantage. A stream of this bad material is constantly flowing toward the mind. Do you admit it? The highest exhibition of personal power in this world is in the art of selecting what you allow to enter your mind and in rejecting all else.

The person who hears a bit of news or gossip and gives it credence is more or less aroused by it. You may have an employee concerning whom some remarks or hint has come to you; at once you believe it, and then it leads to other possibilities, and you believe them because they are possible; when, in fact, you have no right to believe them even if they are probable. This leads to a change of manner toward that employee. You have acted upon a belief, and the belief has grown up out of a hint that stood for nothing tangible. Had you suspected the employee, the proper course to have taken was to investigate thoroughly before you acted.

The same kind of influence is constantly assailing the brain. Some one seeks to lessen your regard for a friend or for a business acquaintance. You allow a belief to get seated in your mind. You worry. Your thoughts lose their power of controlling others, because you yourself are controlled by the suggestions, suspicions, hints and straw-evidences that float in upon your mind at every turn. The power of swaying other minds does not come into play until you have shut off all possibility of being tossed about by the beliefs that would sway your mind. It is evidence of mental power to be able to shut out beliefs at will.

You must be able to say with decisiveness "I do not choose to accept this, that or the other as facts. Whatever I wish to believe I will elect to believe. I will invite matters into my brain, not let them invite themselves in." To a person who thus controls the thousand incidents of occurring life *nothing ever goes wrong.*

The man who says, "Things have gone wrong in my business today," is not magnetic. The woman who says, "I have been much worried of late, for so many things have gone wrong," is not magnetic. Things may be going wrong, and undoubtedly are in every life; but that is the time for action. When they "have gone" it is too late. Worry is justified only when you could have prevented it; and if you could have prevented it you were very unmagnetic not to have done so; if you could not have prevented it you will not worry if you are magnetic; and if you are magnetic you will prevent it; hence the magnetic person never has cause for worry.

Thoughts that hamper the soul or depress the mind are serious barriers to the development of personal magnetism. They come through habit; or they stay away through habit. They are mental tramps; if you like one of them you ought to be sufficiently in control of your own castle to invite it in; as things now are these tramps enter of their own will and roam about wheresoever they please, while you stand aghast and fret over their escapades.

It is the fact that most persons are credulous and easily misled by statements that give to newspapers the clue of their procedure. They know this fact. Until they know as much of human nature as to be certain in their minds that people believe what they read in the papers, the editors and owners of the sheets will not be qualified to embark upon the business. When a school of journalism is started in any university or wherever else the

science may be taken up, the first law laid down for the guidance of the coming editors and reporters is this: PEOPLE BELIEVE WHAT THEY READ IN THE NEWSPAPERS. This is the fundamental principle of this great profession.

The next law is based upon the first, but it reads: THE CHARACTER OF THE NEWSPAPER DOES NOT AFFECT BELIEF IN ITS STATEMENTS. That is, the people believe what they read, no matter how criminal the sheet may be. Of course they do not believe what they happen by accident to know to be untrue. Yet most people are not able to distinguish between their own sense of knowledge and the facts as presented by the paper. Thus when a man read of his death in the morning daily he said to his wife: "I hate to believe what the *Bung-blower* says. I have pinned my faith to it all my life, and to discredit it now seems a shame. I may be dead after all, for you know, do you not, wife, that a man may die so suddenly that he may have no personal knowledge of it. This reminds me that the *Bung-blower* once said that a man was struck by the cars and he never knew it. He died before he had time to think about it. I rather think I may be dead. At least I will give the benefit of the doubt to the paper and wait a while to see how matters develop." This was fidelity and credulity combined.

Voters are confident of the truth of what they read in the press. They never stop to think that the paper has some point to make and that it will make it on the principle that its readers will believe what they read, therefore the paper's statement of it must prove itself; they do not know that interviews are almost always made up out of what is called whole cloth in such matters; that the party who is said to have been interviewed and who denies it is charged by the papers with having a bad memory or with failing mind; that the question of veracity between the paper and the citizen is always decided in favor of the paper because the citizen's denial is not published or is garbled and distorted or else placed where it will not be seen; that the paper writes much of its foreign news in its own office, or that the central news gatherers get a few items from abroad and enlarge them by the aid of their imagination from two or three lines to columns; that the special correspondents of most papers, the men who do deeds of daring, such as calling on kings and emperors, shaping the destiny of armies and nations, etc., etc., are all safe at home in

their rooms in this country and perhaps were never abroad, and if they were would not go far out of their apartments for fear of getting lost in the noise and bustle of the city where they landed, although their daring episodes and wonderful interviews with the crowned heads of Europe are so well written that they carry conviction with them, but a kind of conviction that is far from the kind that is really deserved; and so all through the schemes of low animal cunning which these papers foster upon a believing public, there is one long train of deception and fraud; yet they are all believed by the readers. This is American journalism.

Despite the fact that all these things are really believed and that the readers do not stop to doubt them, nor even dream that they may be false, there are some statements in most papers that are true, and they are those that come from other sources than the paper itself. If the editor wishes to make a strong point in a political matter he will cite facts of his own creation, change history to suit the argument as he wishes it to appear, and thus make his point, which of course will be impregnable.

The public believe what they see and what they read in the papers, and hence they are misled. Not everybody in the great mass of mankind that we call the public, will be misled, but there are so many who do believe what they read in the papers, that we are safe in saying that the public believe what they read. They are none the less OOLS because they are numerous. Numbers will not save a wrong nor retire an error. One of the most recent and most famous of English historians said in the opening sentence of his great history that the people of England were "mostly fools." We do not use such a harsh and uncharitable word. We go no further than calling people OOLS who are wrong and who ought to know better but do not seem to.

To be wrong when it is an advantage to be right is a condition of life that will bear changing. We hope that these remarks will tend to cure those of the OOLS who are curable. We hope that wrong may be turned to right when it is an advantage to be right.

But we do not paint our rainbow of hope with the rosiest of colors for we know human nature quite well enough to conclude that the people who believe what they see in the papers will go on believing. They are not easily cured of credulity.

However, we will say to you that we think we have found at least one exception to this sweeping assertion. We believe that

you will join the ranks of the intelligent classes as they appear in the next realm, and that you will form the habit of remaining neutral until an assertion is proved to be true.

If you do this much, and it is much, you surely will find a rich reward in the better character of your mind for its work in this great study.

OOL Number 27.—"The changeling."—This kind of person is of either sex, but slightly predominates in the female gender. Men are less often changelings, but there are many of them to be found everywhere.

The difference between the person who is a weather vane and one who suits his conduct to his judgment should be well understood. The latter individual may change as often or oftener than the changeling and yet be a man of character and judgment, and take the highest rank in intelligence. Such a man or woman looks into a subject in a way that analyzes its nature and secures a view of it from every side. Facts and not beliefs become the controlling influence. A fact calls for such action as best harmonizes with the conditions under which it exists. This action may always be ascertained by a person of perfect judgment. Mistakes may be avoided by the exercise of such judgment. Whoever undertakes to control the action should do so without regard to former conduct, and thus prevent mistakes. A change of view or of treatment of such matters will be right.

To refuse to reverse one's views, opinions, policy or methods, when judgment and common sense demand the change, would be mental brutality.

The changeling is the weather vane, the person who is wafted hither and thither by caprice of judgment or of feeling. The cause may be nothing, or a whim, or a belief, or a suspicion, or a feeling, or somebody's remark, or a partisan article, or a speech, or any trifle that would have no weight whatever with an intelligent mind, but that completely sways the OOLS.

Girls and women are very sensitive to remarks that are brought to them for sinister purposes; they fail to understand the purposes, but give the remarks a magnifying growth in their minds, until at last their conduct toward a friend is changed. Many a genuine love match has been hopelessly fractured by the inter-

ference of some party who has been over-zealous in reporting information without regard to its accuracy.

Many persons who are morally bound to contracts that they can evade legally, allow themselves to believe that it is proper to take advantage of their rights in the latter sense and let their morality suffer. A man agreed to sell a lot of land for five hundred dollars and gave his word of honor to that effect, after consulting with his wife. They were to sign the deed the next day; but would not make any preliminary agreement in writing. The husband and wife talked the matter over that night and thought that they would make an effort to get one hundred dollars more. This was attempted the next day; and, after many hot words and accusations of dishonesty, it was agreed to close the matter at that price. So the man went home to get his wife to come to the lawyer's and sign the deed; but ere he got into his house the thought occurred to him that if he could get an extra hundred dollars he could get more. It so happened that the party who wished the land was in a position where he must have it in order to erect a building in a location that was necessary for the nature of the business that he wished to carry on, and he was made to dance between one date and another until in disgust he gave the matter up and went to another town. The business was that of manufacturing, and employed twenty-four hands, brought new homes into town, added value to all the real estate and generally benefited the place; and this was the kind of improvement that the first town most needed; but the changing habits of the owner of the land drove it away to a rival town, and he himself suffered, as he owned a large number of lots in the place where the business first tried to locate.

This case is quite similar to one that we had brought to our attention some years ago.

The rule of intelligence is this: If there is a good reason why a change should be made, and the absence of as good a reason to the contrary, let it be made, otherwise adhere to the first course through thick and thin.

Have you ever outlined a course of reading, or study, with the resolve to push it vigorously to a glorious end, and then go on for a few weeks or days and gradually lose interest, till you abandoned it? What schemes and plans have fallen through because

you lost interest in them? Most persons begin things that they fail to complete.

You may have an excellent reputation for capability, together with a good opinion of yourself; and you may be called everything that is good and great by those who know you; but if you undertake anything with zeal, and fail to retain your interest to the end, you lack an important element of character. Anything that is commenced should be finished. There are many excuses for not finishing, and "good" excuses, too; just as "good" as the desire to stop is strong. Is it stenography, or music, or languages, or what? It was harder than you anticipated. It required too much time. Other things demanded your attention. Some excellent and worthy excuse will enable you to satisfy yourself; but your character suffers every time, and doubly, too, for the abandonment was a shock to it, and the insinuating deception of the "excuse" makes it easier to deceive yourself in other matters on a larger scale.

A hard and disagreeable experience is necessary to most people before their characters are duly strengthened. If you find yourself engaged in any undertaking that you most anxiously desire to abandon, punish yourself by going through to the end. You should not have begun it if you did not know what it required. A good, sound punishing will prove wholesome, even if it is a waste of time. But nothing ever proves a waste to those who possess the genius of adapting themselves to circumstances. It is recorded of scores of great men and women that they never began an undertaking that was not finished. This may be seen from reading their biographies.

Girls and women are more often changelings in resolutions to study or otherwise seek self-improvement. The idea, if romantic, is entrancing to them; the first is novel and "so cute, you know;" the next is wearying but very nice; the third finds them with an important engagement made some years ago which claims immediate attention; and the fourth finds them not at all. They are changelings.

Among young men the changeling is a common quantity. He may be attracted to a line of study which he will appreciate for awhile, then his lack of mental magnetism will be seen in his indifference toward that particular line of education; something else suits him better; he tries that; and so flits on from cover to

cover until he finds that a rolling stone gathers very little moss. He goes to work in a place where there are prospects for promotion; he hears of another place and secures that; like most worthless employees, male and female, he takes the one-cent morning daily and studies the HELP WANTED column; he applies for every place that is possible to him; and away he flits. At our country estate we employ a number of hands throughout the year. When applicants come to us seeking positions we ask them where they have previously worked. Here is a conversation with an excellent young man who wishes to take charge of the greenhouses:

"How old are you?"

"Thirty years old."

"How much experience have you had in greenhouse work?"

"Twelve years."

"When did you leave your last place?"

"Two weeks ago."

"How long were you there?"

"Three months."

"Where did you work before you went there?"

"At Jenkintown."

"How long?"

"I was there two years, almost."

"For whom did you work before then?"

"I was at South Orange."

"How long?"

"I think nearly six months."

Had we employed him, it would have been his fifth position in less than three years, as he had mentioned three places, and had left one before the last he mentioned, which would make his next one the fifth. Not wishing to encourage falsehood we did not ask him why he had left. It was enough to know that he was a changeling, and for that reason not worthy of trust. Employees who flit about should not be given positions.

The grown man is a changeling either through a puny character, or because of political influence. No man should vote for a certain party because his father did, or because he has always been of that party. The independent voter is generally the most honest of all who go to the polls. The man who votes for a principle is the best citizen. The party man is an OOL if he has no

real reason for being a party man. When parties go wrong their adherents should desert them.

The political changeling is not such a man as this, however, for he swings his vote around because of something that he has been told and that his good judgment, had he any, would have informed him was a falsehood. He attends some meeting where a demagogue tells him that times will be hard if So-and-So is elected and will be very prosperous if the other candidate is elected. All this sways him. He votes as the speaker directs him; but he has no facts to guide him. At the polls someone advises him to vote the other way, and he thinks he will; then another man tells him to vote the first way, and he thinks he will; and so it goes. It is common knowledge among politicians that, if good talkers are sent to the polls and attend to the one duty of talking privately to voters, the results may be changed. On one recent occasion the party in power lost a local election because they did not think it necessary to send men to the voting places or near them where they could talk to the voters; but the other side did this and the result was effected by their work. At the subsequent election the defeated party sent their talkers there and the result was reversed. This is known to be the rule in many cases; and it is the usual practice to seek to influence voters at the last moment. If the effort were not of importance it would not be made; it would not be of importance if votes were not changeable just before they were to be cast or on the day of election and at the voting precincts. It must be true, then, that there are changelings who cast their votes.

They are not the men who sell their votes; for we do not refer to a criminal as a changeling; he is all that and worse. The colored population of the nation, the farmers, and the slums of the villages, towns, and cities furnish the vote-sellers—men who would take a price for the honor of their sisters and daughters, and who would drive their mothers to the slave market were it now the epoch of slavery. They are more than changelings.

OOL Number 28.—*"The mule."*—We owe an apology to this noble beast for having coined a word that looks somewhat like his name and is pronounced in about the same way; but we were

at a loss to find the right word for the man or woman who insists upon doing something that sense and reason declare to be silly and inane, but that to this person seems a necessity because the word has been given or the idea has become fixed that it should be done.

The obstinate man or woman is generally the reformed changeling; reformed by the law of re-action and gone as far to the wrong in one direction as he or she was in the other.

The changeling is an OOL because he shifts about without reason. The obstinate person is an OOL because he refuses to budge when reason tells him that he ought to budge.

The party man is obstinate when he will not leave his party to effect some great moral or civic reform. Fixtures are what make a party corrupt; and changelings are what make the leaders corrupt. If there is reason to stand by the party let that be the course to be pursued, but let reason find its direction by the process of intelligent analysis under the plans stated in the next realm.

Men and women pledge themselves to do certain things and like to be found as good in executing their promises as they have been in making them. "I wish my word to be as strong and as reliable as my bond," is the common feeling; but when a reason arises for breaking the word, and that reason is stronger than the necessity for keeping the word, the moral obligation is to break the word and substitute right for a possible wrong. This rule is universal. When God created man He promised him possession of the earth and all its blessings; but later on He repented that He had made man, and destroyed countless millions of human beings because it was better to annihilate them than to permit them to dwell on the face of the globe any longer. No word was broken.

If you give your word to become the wife of your lover, and if you tell him in writing that you will marry him no matter what happens, or what subsequent reasons may arise, you would do yourself a wrong to abide by that promise after having knowledge that the lover had become a drinking man; for this would mean that you would consent to become the mother of drunkards of his parentage. Any change in the conditions vitiates any promise, no matter how strong may be its language. The promise has reference to the understood conditions. To change them is to open the way for revoking the promise; but to revoke it without a

change in the conditions would mean that you are a changeling. The man who makes a will and imperatively commands that all his property shall go to certain heirs, and that no alteration of this plan shall be tolerated no matter what may arise, should know that the law will step in to break that determination if he should die before the birth of an heir not provided for in the will. The change of conditions will make a change in the legacy or inheritance.

A man once agreed to will all his property to a certain party in exchange for a consideration that was legally binding, and the agreement to make the will was regarded as a contract founded in law; but after he died, an heir was born and took all the estate; for the law declared that the conditions had changed.

When a person gets to an advanced age the brain cells harden and the will power loses its flexibility and such person should not be blamed for an excusable obstinacy. There are also some forms of mental disease in which the mind becomes fixed in its beliefs and no change is possible; in which cases the sufferers are not to be blamed.

OOL Number 29.—"The demagogue-follower."—This class of voter and of general believer in the methods of the agitator and demagogue, is far more numerous in this country than it ought to be allowed to be under the civilization which we pretend. At a political meeting the men who cannot be swayed by the demagogue are those who are to sell their votes, those who have good common sense, and those who are deaf. The first class will not be swayed by the demagogue because they are open to purchase; they are men who, if offered the same price that is given them for their vote, would barter the virtue of sister or daughter if it was theirs to sell. They have no sense of honor of any kind. They are men who will find places in the nether regions so deep and so hot that they will wonder why they were ever created to be eternally tormented. The liberty of the people and the rights for which they and their fathers have fought are all secured by the honest exercise of the franchise which is denied to people who dwell in the lands of tyrants; and the man who will sell that right is a traitor to his country, a Judas in his community and a conspirator against his own home. The fact that

the buyer of his vote is of his very stripe does not excuse him from the worst of all crimes. Treason is not so bad.

Men who are not OOLS are sometimes found in political meetings. They are not swayed by the demagogue. They know about when he is lying and to what extent and they sit and wonder at the mental weakness that is so epidemic at the time; for they see men who are credited with some judgment applauding and shouting in affirmation of the sentiments of the demagogue. The latter is a loud-mouthed speaker, sometimes almost an orator, who has spent his months in preparing an array of falsehoods that will seem plausible to the multitudes, and he marks the effect of each on the different audiences he addresses from time to time, and those that seem to win belief he makes more and more prominent as he goes on with the campaign.

Sometimes the campaign speakers or demagogues get together and agree on the ideas that will be most likely to deceive the people; and they fortify them in every possible direction against possible attack from the enemy. The demagogue follower is everywhere in the audience and always in a vast majority. He shouts as loud as he can, he throws his hat as high as he can, he turns to his neighbor and says, "That's grand. It's the greatest argument I ever heard," and the neighbor is carried away by the deception and becomes a demagogue follower too.

It all comes down to what the demagogue can make his followers believe. He himself changes by substitution, for he and his ilk have been coming and going since the birth of time, and his followers have been born at the rate of one a second to grow up and hear and applaud him to the echo. These OOLS, these demagogue followers, are men who go to political meetings and then to the polls on election day, and their hatching is seen in the kind of representatives they put into power; dishonest, corrupt; blatant in their pretense of doing right; raging in their defence of the people; and slimy in their loyalty to their principles. Politics in this country is everywhere honey-combed with corruption, and this is bolstered up by perjury when it comes to probing it in the courts. Vote-buying can be easily seen at elections; yet grand juries will not indict, because they are OOLS; nor will petit juries convict because they are OOLS.

This is the progeny of the OOL at the political meeting; or the OOL who reads the demagogue editorials and reports in the news-

paper; or the OOL who lacks intelligence enough to get out of his mental decadence and find a reason for voting.

OOL Number 30.—*"The non-voter."*—This man is the citizen who holds the right to vote and who does not exercise it. He is needed at the primaries and he stays at home because he says everything is cut and dried. He is needed at the polls on election day but he goes if it is convenient and stays away otherwise. A man who will not attend all the political meetings and exercise his intelligent judgment in every step of the progress from the first moments of the organization to the final act of voting on election day, is a decided OOL, besides being an unworthy citizen. His right to vote is the result of centuries of struggle, the shedding of rivers of human blood, and the martyrdom of millions of men. If he thought this right were to be taken from him he would make it a life and death question in his own case, were he a true and loyal son of the men of freedom whose bones long since passed back into the dust from which they sprung. Having the greatest of earthly boons, he does not know what it means nor how to prize it.

His excuse is that it will do no good for him to go to the polls. It will do some good. He may take with him some intelligence; especially after he graduates from the next realm in this book; he may make that intelligence felt in the primary despite the fact that everything is cut and dried; he may know how to untie some of the things that have been tied up into bouquets for the candidates; he may have a splendid chance to exhibit his citizenship and his honest powers of magnetism in straightening out some of the plans that have come to the meetings in crooked shape; and he may after all, sooner or later, if not at once, become the master of the whole business. Other men of intelligence who have graduated from the next realm will undoubtedly be there, and they and he will make a combination that corruption cannot defeat.

Be a man. Be manly. Be a citizen. Do not let thugs lay the foundation of the laws that are to govern you and determine your rights and your privileges. Go to all places of political meetings that you have a right and are in duty bound to attend.

Never let any cause keep you away. Make it your first duty. Do not be discouraged by the fact that you cannot change the events at the first meeting; but remember that you can be taking lessons in those defeats and that these lessons will carry you on to victory at some of the future meetings.

OOL Number 31.—*"The inflamed thinker."*—Here we have a kind of man that is coming to the front in crowds of late. Previous to the present era he was a separate quantity except on very rare and special occasions. He is the man whose brain gets inflamed at an idea. Or it may be a woman who cannot get the heat out of her mind when some exciting cause has set it on fire. The cause may be real and powerful; but a human brain-cell is supposed to remain reasonably cool under all circumstances; not actually cool so that there is no excitement; but cool enough to prevent the wreaking of vengeance beyond what is right and proper.

Some minds get terribly excited at most anything; sooner or later they break down; but the great American public should not let its judgment be warped by the heat of such flames. Whole communities fly into a rage at some report that may or may not be true. A leader who was a hero the day before, is now dragged in the dust, as in the days of the old Roman gatherings that tore to pieces on Wednesday the favorites of Tuesday. We have borrowed modern names for the days, although some of them are of pagan origin.

Let any girl start a story maliciously against any man, no matter how honorable he is in fact and no matter how high he has hitherto stood in the community, and his life will at once be in peril, because of the heat of the public fool mind. This was well illustrated in a Northern State some few years ago, when a miss of fifteen, hardly having sense enough to know what she was saying, charged her employer with having criminally assaulted her; not with the attempt, but with the full accomplishment. Her excuse as she afterward stated was that he had refused to allow her to leave for the afternoon and go away to a picnic that was to be held by a number of persons who were not of very good character. She suddenly became hot-tempered and used language that

he did not think her capable of understanding, and he at once discharged her. Being alone in the office he was without evidence with which to maintain the truth as he alleged it.

She went out upon the street screaming. The place was a small town, but there were some people in it who were supposed to be level-headed. Before she appeared on the street, she tore her clothing half in anger and half in malice to give the semblance of a struggle. When questioned, she stated that the man had assaulted her, and she showed her torn dress in evidence. The people took her word for it, not exercising an intelligent judgment that says there may be two sides to a matter of that kind as of any other kind; they became mentally inflamed; they thought as inflamed thinkers; they broke into the office and seized the man; took him out to a tree and put a rope about his neck. They did all this in the presence of his despairing wife. It was her piteous moaning and praying that made the heart of the girl relent and she then told that the man had not touched her and that he had not even attempted to approach her, but that she had got mad beyond all control and charged him with the one crime that a female uses with the most deadly effect to set on fire the public mind. Had she not repented a man who was as innocent of the crime as an unborn babe, would have been hung; and then the girl, seeing how far her charge had carried matters, would have clung to her story to have saved her own self from punishment. This is human nature.

Some persons get very hot mentally at the least suggestion. A young man recently heard his sister say that she hated her lover, and he did not know enough of girl nature to take her statement as a pert remark of girldom; so he followed the matter until he found out that the lover had sent her what she called an ungentlemanly letter; but she did not show the letter. The girl was just a little out of humor because her lover said he was sorry that he could not attend a certain party as he had an engagement out of town on that date; and she thought this was very ungentlemanly. Her hot-headed brother caught the allegation that the lover had written an ungentlemanly letter to his sister; so he called upon the lover and said:

"What have you been writing to my sister?"

"Nothing of any great importance that I know of."

"Is it not important to insult a girl by writing an ungentlemanly letter to her?"

"I have never written such a letter to her."

"I say you have."

"If I did not know that you never touched liquor, I should say that you had been drinking; but, come and let us see your sister, and see the letter, and you can then judge for yourself."

"Nothing of the kind. She refused to show me the letter. Her word is enough. You have insulted her and I will not stand it."

"Oh, nothing of the sort. I have written only the kindest letters to her."

"I say you lie."

"You are a fool."

"Then take that."

The hot-headed youth lifted his cane and made an attempt to strike the lover; but he failed in the effort. He then followed the matter by renewed efforts to hit him, until the young man, driven to bay, drew a revolver and shot the excited youth dead. He was vindicated as the affray was witnessed by several persons.

There was not the slightest pretext that called for the action of the brother; for, if his sister had been insulted, it was his duty to have examined all the details of the quarrel, if he stepped in at all; and even then it was not a case where a brother has a right to defend his sister. Had she been really wronged, even the worst of all wronging, he might have acted in her behalf, but only after there was no trace of doubt as to the facts. A sister's statement may be colored by her feelings, of which the man who defends her may not have the correct gauge.

This case is also a lesson to those who lead mobs. A mob is a collection of Ools No. 31. An Ool No. 31 has no right to take part in any action of importance; his duty to the public being to go home and cool his head.

What right has any man or woman of inflamed thoughts to pass judgment on the life and liberty of a fellow being, no matter how gross the crime of the latter? Mobs may be cool enough to all appearances, as they often seem to be; but it is the coolness of exterior view, and not coolness of mind. There was once a time when a well known criminal in a far Western community, who had a most unsavory record, and had evaded the law, was entitled to the rope without the form of a trial, for the process of

law was inadequate; but in States and times when there is better law, the people should spend their mental heat in producing energy enough to reform its defects and the practice of the courts, so that criminals may not escape by the chicanery of lawyers and the stupidity of judges. This reform must begin in primary meetings and work its way all through the corrupt channels of politics to the legislative bodies. It must sweep aside the opinions of judges and of lawyers, for they are wedded to present methods and do not believe in the efficacy of sense even to get rid of an incubus.

It is foolish for a legislature to appoint lawyers to reform the practice of the law. They will reform it so slowly that a hundred years will not see a marked change.

Lawyers know the technique of the law, but not the technique of business. As long as legislatures continue to appoint commissions composed of lawyers to investigate the problem of reforming the practice of the law, so long will that practice remain the incubus that it is.

Business men have sense. A legislature that is able to discern the real needs of the matter will pass a bill commanding the Governor of the State to appoint a commission of the best qualified business men available, and forbidding any lawyer to serve; which bill should require a sweeping change of system and practice from the smallest court to the highest. Every vestige of the present methods should be driven out of use. The jury trial should remain but in a sensible form, and totally unlike the present system.

The plans for this reform are stated at another place in this chapter.

OOL Number 32.—*"The dump."*—A person is defined by the dictionary to be dumpy when he is gloomy, or out of sorts. A person is a dump who is morbidly sensitive, and shuts up on the least opposition or trifling cause. An unintended rebuke, or neglect, or criticism, or an unmeant affront seems to rise mountain high and fill the whole horizon of the person affected; the result being a silence or a negative condition that throws a damper over the occasion.

The dump is not an intelligent person, for intelligence will take

a rebuke, a criticism, or a slight, without change of demeanor or loss of complacence. It is one of the triumphs of intelligence to show no feeling when unjustly treated in the presence of another, or by a friend or acquaintance. The calmness of mind is proof of mental magnetism.

But the dump becomes gloomy as often without cause as with it. We have seen bright faces become clouded, and fair countenances sulk with no reason whatever except a fancied slight. A proper way to treat such cases is to be extra severe with them. A sensitive person should not be coaxed or humored, but should be left apparently unnoticed, and then the cause or its kind should be repeated. To humor an unreasonable mind tends to develop insanity in the male, and hysterics in the female. Perhaps not one case of actual collapse may occur in a hundred, but the tendency is that way; while a spartan severity will effect a cure.

Hysterics begin by the girl or woman "letting herself go," as the phrase is; she encourages the condition and it grows upon her. In ninety-nine cases out of a hundred she can be cured by severe methods; but never by humoring her.

OOL Number 33.—"The warped mind."—It is a curious and a surprising fact that a mind may retain a considerable degree of intellectual force, and yet be warped or mis-shapen. An illustration of this kind of mind is found in the followers of bastard religions. No thoroughly intelligent person will take up with any of these things. Great men and great women in abundance have been devoted believers in the Bible and in the religion that is based upon the legitimate use of the Bible; but, in all the thousands of followers of those leaders who make a bastard use of the Bible, there never has been one man or woman who has taken high rank in life.

Yet the people who adopt such religions are mostly sincere; some use it for gain; but the body-general is as sincere as are the adherents of the legitimate religions. So are the readers of the yellow press, and the worshipers of political demagogues sincere.

The OOL with the warped mind is incurable.

There are so many warped minds born every week; they grow up in time, waiting for the magnet to draw them into the peculiar following; and off they fly to the flame like moths that obey an impulse over which they have no control. It matters not what the bastard religion is, the mind born to feed on it is bound to find it sooner or later, and to absorb it into its system. For this reason, the condition is not curable. The judgment is warped beyond repair. Some very successful business men are thus affected; their appearance certainly favors sanity; for a sane mind may be warped and yet not fly to pieces for many, many years; but the mental abnormalism is sure to crop out in time if the person is sincere in the belief; otherwise the condition belongs to the first realm, that of animal cunning.

OOL Number 34.—*"The medicine OOL."*—This individual is perhaps the most numerous of all the OOLS in the world. A large majority of the men, and nearly all the women living, including those who "never had a sick day in their lives" are devotees of this habit of taking pills, tablets, drugs, liquids and other stuff that is offered for sale under the name of patent or proprietary medicines. They are taken on the recommendation of druggists, on the statement of friends or acquaintances who have been several times snatched from the grave by them, but generally on the strength of the claims and testimonials of the makers of them. These claims and testimonials are paraded in the press in type, style and attractiveness almost equal to the yellow features of the papers themselves; for a newspaper is partly yellow that admits them. That such advertisements are regarded as fraudulent and obnoxious, may be learned from the fact that the most respectable of the monthly periodicals will not except them. If you wish proof of this fact, write to any of the periodicals where they do not appear, and ascertain the truth with the verification in the form of many constant applications from these patent medicine advertisers, who seek to get in respectable company.

As we write this we have learned of two more of the periodicals that have refused to take such advertisements. Their columns contain even more matter from higher priced and better con-

cerns; for it is always the fact that, as they drop the fraudulent advertisements, they receive a greater amount of the clean and decent.

It is claimed in certain quarters that the reason why the yellow newspapers maintain such a florid and variable mess of stuff to attract readers is to hold their attention in the interest of the advertisements of patent medicines. If they did not do this, such advertisements would be withdrawn; and, as this class alone more than supports the great income of the yellow sheets, it pays to cater to their desires.

No crime against the body, the nerves, the vitality and the mind is so great as that of encouraging the use of these medicines. We are not extremists in any sense; even in our health rules we allow persons to go a long way toward ill-health for the sake of having them go a short way toward health, for we know enough of human nature to realize the fact that people will not deny themselves very much of anything that can be put into the mouth.

This mouth of the human body, this opening in the face, this gap in the beauty of the physiognomy, is a wonderfully uncurbable hole; for it is responsible for all the drunkenness in the world, which leads to ninety-five per cent of all the crimes committed; it is responsible also for all the tobacco that is chewed, for all the pipes that are smoked, for all the cigars that are consumed, for all the gum that is mutilated, for all the beer, wine, liquor, champagne and other stimulants that are devoured, for all the pills that are dropped into the stomach, for all the drugs that go there, for all the medicines that uproot the system, for all the poisonous foods that are eaten, for all the dangerous and unfit diet that leads to disease; and, of course, we ought to expect oaths, lies and scandal to come back upon the world after so much has gone into the hole.

This same mouth that humanity has been burdened with, and will be burdened with as long as the race exists, costs the people every month in unnecessary and harmful admissions to its portal, more than three billions of dollars in cash, when all that the aperture needs is the proper diet and drink. What a volume of wealth there would be for every man, woman and child if forty billions of dollars, now absolutely wasted, were to be divided among them or even kept in the hands of the more prosperous classes where it could be spent among all others in legitimate channels; for it

will always be true that certain men and women will have to manage the finances for the less thrifty.

This human mouth, then, is the cause of the poverty, the distress, the sickness, the disappointments and the misery of the world. There is not the slightest doubt of the fact.

We have not time here to go into the full discussion of the reasons why a person should never take advertised medicines. We do not ask any one to discard medicines, although the correct diet will make ill-health impossible, in which case there could be no use for drugs and curables; and, until that diet is adopted, it will be necessary perhaps to depend on medicines in certain maladies; but the stuff that is advertised is not to be taken even for those maladies that demand curables. The giving of any medicine is a serious matter and should be done always under the advice of a skilled physician who is not of the class of doctors who advertise; for, of all the evils in the community the doctor who seeks his patronage by advertising is the worst, even much more dangerous than the patent medicine claims. He is a man who cannot get his patients in any other way. The patient should see his doctor, and the doctor should see the patient. Long distant curing is as inane and stupid and as low down in the scale of human ignorance as absent treatment which has so many OOLS taking it at the present day.

You should have a family or personal physician whom you can trust, who in your opinion is not receiving commissions from drug stores on the sale of the medicines they prescribe, and who may be had in case of an emergency; this physician should be consulted or called in every case where a change of diet or regime on your part will not effect a cure, as it is sure to do in nine cases out of every ten; and you should never take any medicines or pills or concoctions, or apparatus or appliance of injection, or anything except what he may order. Under this plan, which is the only intelligent course to be pursued, you will save much of your money; for you do not realize how many dollars you waste every year in the stuff that you buy from the inducements of advertisements.

It is not merely a loss of money; it is the more serious fact that the medicines contain all kinds of poisons; those that are claimed to be all vegetable and that even give their ingredients are generally minerals, or contain some proportion of mineral

poison that destroys the heart, the kidneys or some organ. The kidney drugs cause kidney troubles instead of curing them; the stomach curatives cause stomach trouble instead of helping them; and so on all through the category. The patent medicine men are compelled to pay millions of dollars every year in the cost of advertising; they practically support the periodicals and newspapers in which they advertise, and they must get back the money they pay out, besides earn their immense dividends; and that they are unprincipled may be seen from the fact that their medicines are chiefly the lowest and most dangerous grade of alcohol; they care nothing for human life, nothing for the millions of drunkards their alcohol is making even among the temperance classes; and if they thus stand convicted of having no principle whatever, they may well be suspected of being in a conspiracy to increase the use of their goods by increasing the spread of sickness in every possible shape. It is not a theory, but a fact, that this is so, and the proof may be had very readily by any one who will analyze the stuff that they offer for sale in the drug stores.

An Ool of this kind, or Ool No. 34, is the man or woman who seeks a cure by following the advice of an advertising doctor or of a patent medicine advertisement.

OOL Number 35.—*"The food-OOL."*—This kind of person is getting to be more prevalent every year. He and she, for the two sexes are equally guilty, are patronizers and supporters of the countless advertisements that are now filling magazine and periodical with all kinds of package goods. Things are put up and are said to maintain their purity and good condition for an indefinite time, that are thus fortified against decay by the use of chemicals or poisonous preservatives.

Good food will decay within its prescribed time, unless the one particular line of natural methods for keeping it good is adopted; and this line includes the use of heat, the use of cold, the use of tight-sealing, and the use of wrapping or covering. Anything else that helps to keep food from decay is unnatural and dangerous; for when the germs of disintegration are killed, the germs of digestion are killed also. You can take all the life out of food by taking all its germ-decay out of it. If there is decay, that much

is worthless in many kinds of food; if there is an impossibility of decay, there is a corresponding impossibility of digestion; for the two processes are dependent upon the same condition in the food; and by food we include everything that can be taken in the mouth, whether liquid, solid or otherwise, that goes into the stomach thence to pass into the blood.

Even heat is a questionable plan of preserving food; it serves to cook some kinds, and there are many kinds that contain much more life uncooked; but the practice of sterilizing everything is the death to much of its value. Sterilized milk is a blessing as against impure or diseased milk, but fresh, pure milk is worth fifty times the value of the sterilized as food for humanity.

The use of cold-storage is coming more and more into vogue, and is better in many respects than the use of heat; for, while the character of food is often changed to a slight extent under the effects of cold, the vitality revives very largely when it is made of natural temperature again. Thus pure milk, to be kept long in the common temperature, must be boiled, or else must be poisoned, in order to keep it; but if it is placed in cold storage, it will keep well for a very long time. The germs of decay and disease are held in check in cold storage; not killed but kept from developing, and at the same time the germs of digestion, which is another kind of decay, are also kept alive; whereas in the use of heat both good and bad germs are destroyed, and milk or other food must be made alive by contact with other influences in order to yield value.

Fruits and many things may be kept for a year by cold-storage of the right kind.

Sealing food and fruit in a package that is actually air-tight will help to keep the germs from the outside getting into the inside; but paper, tinsel, and all the methods that are advertised as air-tight are mere claims when the structure is fragile; these claims being made solely to sell the goods and to cover up the fact that poisonous chemicals are used. Package goods are not safe to use and should not be bought except under the closest study of the facts governing their manufacture. It is today the custom to make claims in advertisements that are wholly without foundation. Thus it will be said that certain foods will keep indefinitely and remain good, new, crisp, or something of the kind, because they are wrapped and sealed; when the fact is that the same goods

will remain just as crisp and fresh in appearance when they are laid away in a paper bag unsealed and not even closed. Examination proves that these goods have been treated to a chemical that prevents decay and likewise prevents digestion. Analysis of the stools will show that the foods go through the body almost unchanged in their nature, so that no good is derived from their use.

There are many kinds of glass-canned goods that are preserved by the use of chemicals; there are many kinds of tin-canned goods that are thus kept; and many kinds of paste-board packages and paper packets that are likewise made keepable; all of which ought to be avoided. The home is the place to cook and to prepare the meals, and when the nation comes down to canned and package goods it is time to stop breeding more human beings to take up the lines of suffering that are sure to be thus entailed.

OOL Number 36.—*"The home-idler."*—This genus is so often a woman or a girl that we shall make use of the feminine gender; although the same principles apply in part and at times to the man and boy. The duties of home life are the most important in the earthly existence of every person. Church duties are important; and church life necessary; but those of home are of first rank in every way. Home makes the church possible. Home makes the nation possible. Home makes government possible. Home makes liberty possible.

A man who has anything that seems to him like a home, or that may be made to seem to him like a home, is committing the greatest wrong to himself and to his country by not developing all the possibilities of home life on the basis thus presented. His time, his thoughts and his efforts should be devoted to his home in the largest measure that is possible. To stay away day or evening when there is no necessity for being away, is wrong. There is always something that he can do, and many things that he can find to do, that will fill in all the time he has to spare. This will not prevent him from making social engagements if they are of a nature that his family may participate in them; but all other engagements should be curtailed, unless genuine business demands require them. Fictitious engagements make a man a traitor to his home, to himself and to his family. The practice of men

affiliating with men when they have homes that need their attention, is about as far from the civilization of the twentieth century as anything can be; and no man is manly who takes up with such habits. Let the rule be to be with your family, or in your home, as much as you can; and try to keep busy in its behalf. Do not be a sitter, nor a loafer, nor a mere card-player in your house; but an active, energetic man who seeks to do his share in adding to the attractions of home life.

But the home-idler is too often the daughter or the mother. We do not ask any woman to make a slave of herself anywhere; not even in her own household. But idleness begets disease, and inactivity is unnatural. Nature intends that every woman shall be physically active for fully half or two-thirds of the waking time of the day. She should be on her feet, not all the time, nor a long period without rest, but often from early to late all through the day. This will insure her health, and many of the maladies that are peculiar to her will disappear when she ceases to make herself sedentary; for sitters are not in good health whether men or women.

The trouble with women is that they are told by their physicians the duties that will most please them; instead of directing them to go to work in their own homes, which would sound like an insult to the modern society woman, the doctors tell them to go on a vacation or abroad, which means a great deal of physical activity and therefore some benefit. Let the same women be told by more honest advisers to go to work as God and nature intend that they should and the benefits will be more pronounced and permanent. But the hatred for honest activity and for plain, old-fashioned work, is too great to be overcome, and the women remain confirmed invalids.

We know that this doctrine is unpopular. We never stop to think of the pleasure or displeasure we will give to OOLS by our statement of facts; for the natural principle is as plain as daylight and we propose to state it just as nature made it. Preachers in the pulpit are careful not to offend their supporters, for the truth is always unpopular; but we supply what they are not bold enough to assert, as we have no supporters who will be offended. Intelligent persons everywhere welcome the truth, and seek to take advantage of its power.

The logical process of discovering a natural principle is to go

step by step from one truth to another. Let us take an example: First, sedentary habits cause ill-health. Second, woman was made for physical activity; not excessive or drudging, but plentiful. Third, the duties of home are cleanliness, comfort and cooking. Fourth, the art of cooking the wholesome foods is so simple and unwearying that any woman who is not actually lazy can perform it in a brief time each day and without becoming overheated or tired.

We wish to present here two cases that represent the whole question. The first case is that of a family of five persons, the parents, two sons and a grown daughter. They employed a cook and had a laundress come to wash and iron. Within the last three weeks they have taken up the diet of Classic 9, and have reduced their cooking to conform to it. The cook found that she did not use one-fourth as many dishes, which lightened her work very much in the kitchen. Her next discovery was that she need not get to work as soon in the morning by a whole hour; then she found that she had three hours of idleness in the forenoon and four in the afternoon, while her day's work was ended an hour sooner after the evening meal. She resigned.

The mother then divided the cooking, doing it one day herself while her daughter did it the next day, thus alternating. They found it very easy and brief. The exercise made them healthier, and they enjoyed that. The diet cured the entire family of five persons of indigestion, which had defied medicines for years. We have just received a letter from the mother in which she says:

"I would not go back to the old method for all the wealth of our city. This new plan of living seems inspired. It is sure to solve the servant question, and that is no small one."

The other case arose a few weeks ago. A man, wife and daughter in her teens suddenly found themselves without a cook. The girl was in the High School and wished to graduate, but if she remained at home to help her mother she would fall behind her class and this meant two years more of school work.

The father remembered a family of colored women consisting of an elderly woman of nearly fifty who had been a cook, and her niece, and two daughters, all of whom were over twenty and could cook. They were in good health, but had been unable to find work, was the tale they told him the winter before, when he had given them food and money to keep them from starving. So he

confidently drove up the alley to the house where he had carried money and provisions when the winter's cold had touched his heart with pity. He found them at home.

"Are you doing anything, Aunt Lindy?" he asked of the old woman.

"I's takin' washin'," she said.

"What are the others doing?"

"They's takin' washin', too," she said.

"How many families are you washing for?"

"Dun no."

"Can you take ours to do?"

"I reckon I ken."

Then the other three women, all healthy, stout and hearty, put in an appearance; having been listening. They said they could take a lot of washing. It turned out that all the work that was being done by these four women was the washing for two families which did not take one of them two days in the week to do, while the other three were idle.

They could cook, but did not want to be tied down, so they had tried to get washing to do to keep them alive, knowing that the rich folks would not see them starve in the freezing weather.

This is the fault with the servants of today; it is one reason why cooks are so hard to get; the cooks themselves are retiring one by one day after day until they will be almost all gone, and then they propose to pick up a few dollars a month by doing washing and let the well-to-do people support them in cold weather or when they are starving or poor enough to go on the charity list. There are thousands of families who do this as a business.

The man returned resolved never again to give money or food away recklessly, but to know that the beneficiaries were honest and not lazy. But this did not bring a cook. He advertised, but those who agreed to come to work did not put in an appearance; he replied to those who asked for work, and his carriage was one of eight that stood in line in front of the hut of a colored woman who afterwards said she liked the honors thus conferred on her and guessed she would keep them up and not go to work; he went to the agencies, but the money he paid to these frauds never brought anything more than the routine calls which are managed by the agents themselves as a pretense; and so he could not find a cook.

In the meantime his wife had received a Ralston Classic and was much taken with its diet plan. She said to her husband:

"If you will put up with a simple diet, I will do the cooking and let Maylene stay in school."

"Anything you say will go with me. Let us have the diet. I hate to think of it, but we will have to come to it."

"To what, Harvey?"

"To that diet."

"Oh!"

The wife studied the Classic; she did the cooking; she allowed Maylene to remain at her studies, and never even asked her to wash the dishes; and after the second meal, her husband said:

"When will we get down to that simple diet?"

"You are down to it now, Harvey."

"This is not a simple diet. It is the best meal I have had in ten years; and my breakfast this morning! I did enjoy that, I can assure you."

"Well, I thought that it was a simple diet because it required so little cooking and so few dishes and such slight trouble; but it counts up a good diet, and full of variety."

"It has more variety," said Harvey, "than any meal I have had since I was at the banquet of the Board of Trade."

He was thoroughly sincere.

They kept up the diet and found that it settled the whole servant question; for the difficulty today is to get cooks. The women are willing to do almost any other work; preferably laundry work and cleaning house; so they can have control of their time. If you try to get your house cleaned by transient help that you do not have to keep and board, or to have your washing done away from home where the steam and smell and bother will all be missing, you can find a flood of responses to your advertisements; but when you seek a cook, you will find the rub to be right there and not in the tub. Cooking under modern methods is a hard life, and women seek to avoid it.

The diet of Classic 9 is the solution of the whole question. It is no trouble for a woman who is not actually lazy to do the small amount of cooking that is required by that diet; and the exercise will do her good. The absence of the frying pan will save the redness of her nose and the flush of her forehead; while the moderate temperature of a cooking room, heated by a gas range, is

just enough to keep the color in the face and the luster in the eye. It will drive the yellow from the skin, and give a glow of health to countenance.

Study these two cases and see what you can make of them.

Resolve not to be idle in your homes. Husbands never take a real pride in the luxuriance of ease which their wives affect. All husbands of means are glad to be able to support wives, but they shrink from the sight of the idle lounger just as a father hates to see his boy loafing in the corner store. "Idleness is the devil's workshop" is always true. Busy women are naturally virtuous. The long hours of weary dreaming and reading of novels set up the desire for excitement. Faithless wives are abundant in America, and their temptation comes in their languid laziness.

Late hours of retiring cause dead days to follow. Pleasure is only selfish grossness when it destroys home regime.

We sought the names and addresses of ten thousand bachelors who were well-to-do men between the ages of twenty-five and thirty-five, and who were quite able to support wives, and we asked them this question:

"Is there any one reason that is stronger than all others why you do not marry?"

No two answers were exactly alike, but 7,984 contained this sentiment or its equivalent:

"Women of today are not enough interested in the personal management of their households. Men do not care to take the risk of having to pay doctor's bills for idle women."

Another wealthy bachelor wrote:

"I know that inactive lives are prejudicial to the health of women as well as men, and I see so many married women who bring disease into their homes by their slothful habits that I do not care to marry one of them."

Another bachelor wrote:

"It is true that the number of non-marrying men is increasing every year. I know of fifty or more eligibles who have all been desperately in love but who are shrewd enough to count the cost before they jump into the fire. They judge women, not by what they are before marriage, but by what they show themselves to be after marriage. Men who are fit to be husbands, and who are able to support wives, seek a wife for the sake of having a home, not a paramour. A wife is not wedded to her husband unless she

is wedded to her home. She should be its active angel, looking personally after its slightest details, and not leaving the precious realm to be run by servants. When girls study house-keeping as a profession, they will find husbands."

And he is right.

It is an easy matter to get laundresses and cleaners; but a hard matter to get cooks. Reduce the diet, abolish the kitchen, get a gas range, and prepare the meals for your family. Let the diet that is natural be learned thoroughly from beginning to end; let its variety be understood; then let the women and the girls start in gradually and not suddenly to lead lives of physical activity. The impulse that leads a woman to plunge into a lot of work to which her body is not accustomed, causes a break-down and sick spell, followed by a resolve never to work again.

Begin slowly, take up physical duties little by little, be sure you can endure them, and then make yourselves and your husbands happy by a constant, consistent and sensible activity in your own homes.

OOL Number 37.—*"The club-man."*—As much duty as a woman owes to home so much does a man owe to it also. Home is, or should be and can be made to become, a miniature nation, a miniature government, a miniature heaven. When any member of the family begins to go away from it except to pursue the necessary duties of life, that individual is losing some of his value to himself and to the world.

The club-man is setting up a counter influence to his home. He is an antagonist to the family of which he is a part. He is pursuing pleasures and companionship that are wholly selfish. He owes certain duties to his character, to his family, to his country and to his God that are lessened in proportion as he remains away from his home except when his absence is required in the interest of those duties.

There is work to do at home that no one but himself can do; lessons in life to be learned; statesmanship to be thought out for the good of the land and the flag he loves; plans to be made for the future; and opportunities to assist in shaping the destinies of those who must rely upon his judgment in their own first battles

with the world; loves to be cemented; and ties to be more tightly secured; all of which he neglects when at the club or lodge.

When, in later life, he looks back through the long sweep of years upon the many nights that he has spent away from home, when the faces of dear ones who have gone out of his domicile forever, come back to him in tender memory and he sees them as they used to be, neglected and ignored, he would fain call up the lost days and live them over again so that he might prove his heart's affection by gentler care and kindlier attention. It is too late when the snows have chilled their grave as he chilled their hopes.

OOL Number 38.—*"The non-church-goer."*—Every human being has a mind, a body, and a soul. The home of the mind is in the best educational works. The home of the body is the house and the family. The earthly home of the soul is the church. These homes all blend, like strands of a golden rope, into one home in the great hereafter.

A man without a country, a mother without shelter, a soul without a home, are sad desolations in this world of sorrows.

If conscience will not permit you to become an active church-member, or even to enter into any form of membership, you are yet welcome in any assemblage of worshipers, and you should be found somewhere on each Sabbath day in companionship with those who seek the comfort that comes from a sublime faith.

History repeats itself, and often in exact lines. The tendency of the mind to regard the education of the soul as a matter too trivial to be seriously considered, is the tendency downward toward the first or lowest realm—that of animal cunning. The opposite direction leads upward to the highest and noblest of all the realms, which is the seventh.

OOL Number 39.—*"The sympathetic juror."*—More injustice is done in jury trials by the weakness of jurors than can be mended by the benefits of the jury system. It is not often that entire justice is done in any jury trial. The requirement that there must be unanimity of twelve minds that are each totally dif-

ferent from the others, compels a compromise that does harm in almost every instance. Thus, if a plaintiff is entitled to ten thousand dollars and one juror wishes to bring in a verdict for the defendant, he may compel the other eleven to accept one thousand dollars or else cause a disagreement and a mis-trial. This has often been done.

The sympathetic juror is equally a source of gross injustice, for he allows his feelings to sway his mind. Feelings have no place in a trial of justice. The facts are to be determined by the jury, the law is to be determined by the court, known as the judge, and the result must be the assertion of fact construed by the law. In some States, where civilization has not yet lighted her torch, the jury is allowed to construe both fact and law, giving to that body the perogative of settling what the highest courts of the most learned men are unable always to do with certainty.

The jury should be confined to the one duty of determining the facts, or settling the issues at stake. The judge should apply the law to those facts. Where the judge is not a political partisan, he is generally honest in his efforts to administer the law with impartiality. The judges who are elected as partisans are, as a rule, dishonest. This fact may be seen from their decisions; not from one, but from a collection of them where the party principles are involved in the matters before the court, or where party leaders are litigants. These decisions speak for themselves, and the reader of these pages who would regard our assertion as too sweeping, should take the trouble to follow these decisions and ascertain the facts as they are, not as he thinks they must be.

The jury is not always as honest as it would have the public think. From natural principles the sympathetic juror is dishonest. He believes in letting things go where his feelings would put them, instead of doing right to both sides. This is dishonest.

Examples of this fact are seen in the monstrous verdicts that are rendered every day in the courts. Judges come to accept them because they know that they are helpless. An honest judge should set aside every sympathetic verdict, even at the risk of blocking the courts. The fault of the present delay of the law is due to the sluggish and stupid mind of the people who are too slow themselves to learn what to do to get rid of the nuisance.

The law's delay has been the theme of historians for centuries; even Shakespeare found it a wornout idea in his time. This de-

lay that ties up cases, and allows the rich to defeat justice by dragging the poor litigants through many courts until they are glad to compromise the matters at issue, is the fault of the snail-public. In an address by Mr. Justice Brewer of the United States Supreme Court, it was stated that a certain railroad that was well known to him saved more than the cost of its law department by its trick of appealing cases of plaintiffs who had secured verdicts against the road; taking the appeals to the high courts and there letting the law's delay tie them up for two or three years, during which time the plaintiffs were willing to settle at very much lower sums than the amounts of the verdicts.

Yet the railroads wonder why the public regards them as hotbeds of fraud and villainy. They wonder why the juries are willing to pile up enormous penalties in their verdicts. One railroad that had crushed out the lives of more than a score of its passengers, and had continued to maintain what had caused the accident, made compromise verdicts in the courts with all the plaintiffs, allowing the latter to take verdicts for a certain sum in each case, appealed every one of the cases before execution, and had them tied up in the Supreme Court for three years on a technical claim, during which time most of the plaintiffs had become worn out. The latter were tricked, as they thought that the willingness of the road to allow a verdict to be taken by compromise would amount to an agreement to pay the same; but the roads wished to save the cost of trials, and at the same time secure much lower penalties than juries would have given them; and the plaintiffs found that the willingness to let a certain amount be named was not the equivalent of an agreement to pay the sum. Then the appeal and the long wait tired most of them out and they compromised for even smaller sums than the named verdicts. This is the honor of the railroad.

Had it not been for the law's delay the power to do this injustice would not have existed.

The remedy is not in the appointing of commissions consisting of lawyers; hundreds of such commissions have been appointed under legislative acts; but as they were composed of lawyers, the law's delay has never been overcome. Let the commission consist of able business men who, if they wish the aid of legal advice, will be empowered to ask for it; but let them apply business

principles and not legal principles to the work of effecting a remedy.

The first thing to eliminate is the low grade juries that now pass upon the great questions at issue in the trials; juries composed almost exclusively of dafs, and of Ools No. 39. These men have no more right to be entrusted with the deciding of these important questions than they have to run the great business interests of the land. Of the inferior mentalities that creep into the jury box and settle the intricate problems of litigation, what one would you wish to have equal control of your business or of your domestic affairs?

Under the present system the first essential of a juror is that he must be a daf; for that is the focus to which the queries of the preliminary examinations lead. An intelligent man is at once challenged by one side or the other. The dafs are weaklings; they see the wife of the criminal; they forget the cries of the victim, and are moved by the feigned tears and sadness of the living; they cannot allow these pretty daughters or this humbled wife to suffer by a verdict against the defendant; so they acquit him.

A man steals from the United States Government or is an embezzler against his country, or is a conspirator engaged in selling the laws to criminals, and he is put on trial. One or more jurors out of sympathy hold back a verdict and the man is tried again with the same result until the Government gives up the fight; the criminal goes free because the jurors were either dafs or ools, or both. Prominent scoundrels seem to have a power over an ool in the jury box, and this power fascinates the juror.

A prominent statesman assails an unarmed man who has properly exposed him to the public as a fraud and a pretender; and this statesman becomes a murderer through the death of his unarmed foe. The defense is set up that this murderer thought his victim was armed and was about to draw a weapon; a defense that each and every man on the jury knew was perjury, that each and every man on the jury knew was thought out before the murderer laid his plans to intercept the unoffending victim, and that each and every man on the jury well knew and knows well at this very moment was the blackest piece of villainy in the whole category of events in the farce called a trial; a piece of villainy as black as the heart of the murderer, and proof positive of the fact

that he was a murderer without the slightest ray of honesty in his whole make-up.

That jury of twelve men stands today convicted of perjury, of rank dishonesty, of criminal participation in the foul disgrace that smirches the name of the State in which the affair took place.

Yet this is not the first of such trials. They have been taking place everywhere, under the stupid and totally inadequate jury system of modern times.

A juror will always believe a woman or a girl if there is any possibility of finding the opportunity of doing so. The pretty face awakens the sympathy of the OOL. He has not enough sense to know that he is in the box to find out the facts, and if he cannot pass upon the facts without allowing his weak-minded sympathy to run away with him, he should get out of the box; but he does not.

You may take any set of facts and let two men be the parties to the suit, and the verdict will be as often for the defendants as for the plaintiffs; but let exactly the same facts be given with the woman always the plaintiff, and you will find the verdict always for the woman. By following these verdicts, you will be surprised to see the gross abortions that are allowed to stand that come from the jury-boxes.

A woman by the slow use of poison (one of the arts of recent times) disposed of her husband; the druggist who sold the poison testified that she purchased it of him, and the jurors believed that he perjured himself; the clergyman who was with the dying man testified that the woman compelled him to take the final dose from a cup that she said she had just prepared, which cup contained some of the poison, and the jurors believed that the clergyman perjured himself; three servants after the death saw the woman get up in the night and bury a small package, which they had the police dig up the next morning, and it proved to be part of the poison, and the jurors believed that the servants and the police all lied under oath; for this woman was pretty and sweet and had an angel face and was too good to be a murderer, although after the acquittal she became struck with remorse and confessed to her clerical adviser that she was the murderer. Later on she wed a very wealthy man who had been on the jury, and he too went the same way; but this time she covered her tracks so there was not

one particle of evidence against her. She moved to a far away State and wed again, taking another name; but by accident she was discovered by her husband number three to be the woman who was the self-confessed murderer of one man and the suspected murderer of the second. He, too, had wealth and had her followed by skillful detectives, two of whom were women; and they found her making plans to commit a third murder. She was caught in time.

The province of the jury is to ascertain the facts in a dispute. The male as well as the female litigant ought to have the same chance and the same right to be believed under the same circumstances and conditions, each as the other. This right is denied. The woman captures the sympathetic jury every time.

The remedy is in getting a jury of intelligent men and not make them up from dafs and OOLS.

This remedy can be had when men are trained and schooled for jury duty; first, by being known to be intelligent; second, by being known to be honest; third, by being known to be strong enough in character to be able to resist every kind of temptation; fourth, by being of the highest education in matters of the world and human nature; fifth, by being under surveillance of the courts for years of apprenticeship before they are allowed to serve at all on cases; let them see trials for some years, and pass on the evidence by themselves as apprentice jurors, without having intercourse with the regular juries, or being advised from any source, until they have come to be men of judgment; and, when their apprentice-verdicts do not agree with the verdicts rendered, let the regular juries look further into the cause, thus giving a check to error through fixed habits of mind; and so continue until they have become qualified to sit on the regular juries.

The latter should be composed only of such men as we have described; men whose salaries go on whether they sit on cases or not; met who do nothing but hear cases as jurors of twelve individuals as now. The constitutional rights will not be interfered with. Crude minds will not pass upon great issues. Other men may indict or refuse to indict. Judges may control the trials as now. When the regular jury and the apprentice jury both agree, there shall be no appeal, except on the ground of newly discovered evidence which the same jurors sitting as two separate bodies may hear and pass upon at any time.

Technicalities shall not be allowed under any circumstances, when they stand as barriers to justice. Take the manner of defeating justice that prevails in one of the foremost States in the Union, Massachusetts, as an example of what a technicality can do.

A man brought a suit as a tort, and it was tried twice and twice the jury was unable to agree. On the third trial a new attorney appeared for the defense, who thought that the case was an action for breach of contract instead of tort, although there was some doubt about it. The judge required the plaintiff to amend the action, and to pay in cash all costs up to that moment, which amounted to hundreds of dollars, as the costs of clerks and attorneys' fees which are of an unnecessary nature, had run up the expenses to a very large sum. All these court costs are unjust and grossly absurd, and are instituted in the interests of lawyers. A lawyer who has twenty cases that he can drag from one term to another piles up costs enough to almost support him. Hence, one reason there for the law's delay.

As the issue in this case did not involve more than one hundred dollars, and as the paying of the costs, amounting to many hundreds of dollars meant that they coud not come back to the plaintiff in case of final victory, he was compelled to relinquish an honest claim in order to save money. In the first trial the jury stood ten to two for him, and in the second they were eleven to one for him, the miscreant jurors being friends of the lawyer for the defendant, and clients also.

The change of the action from that of tort to that of contract consisted in nothing more than writing the word contract over the word tort; yet, to be allowed to do this, the judge sought to compel the plaintiff to pay a small fortune, most of which went to the clerk and the lawyers as fancy fees, not one cent of which should have been taxed for any purpose, for the clerk should have a regular salary.

Supreme courts have at times been unable to determine whether an action should have been named tort or contract and have gone into the most minute investigations on the subject. Can anything be more OOLISH than such investigations? What difference did it make what the name of the action was? The facts were the same under any name. This is a sample of Massachusetts' civilization, and of the reason why the law is delayed. This also tells why

lawyers should not be allowed to sit on commissions appointed to frame a remedy. They have an interest in the retention of present conditions.

But the fault comes home to the people. No more cumbrous and complicated method of adjudicating cases can be found than that now existing in many of the States in the East; yet when, in one of these States, a proposition to be voted on was put to the people as to whether the constitution should be amended, the people were OOLS No. 30; they did nothing but go about with wide-opened mouths totally ignoring the special election, wholly indifferent as to whether the court system of that State were amended or not. These very same non-voters will some day be hung up in the courts for years in the law's delay. These self-same non-voters will some day have suits in which, perhaps, many thousands of dollars may be at stake, or the very homes in which they live may be jeopardized, and they may not have enough money to fight the cases in the many courts to which they may be appealed, and they will then have much to say about the law's delay; but when the opportunity was offered them to make a change, they paid no attention to it.

There are many lawyers, young and ambitious, and not seasoned with the fossil love of the old methods that now saturates the old lawyers who get on the commissions that are appointed to make changes or suggest them; but these young and ambitious lawyers never get on these boards. We believe in them, and feel sure that they would have enough intelligence to sweep overboard at one swoop all the present system and yet on its ruins build one that will give speedy justice.

Then the OOL-juror will have to go, and will no more be seen in those farces now known by the polite name of jury trials.

OOL Number 40.—*"The technical judge."*—This kind of man has been given prominent description in the Massachusetts case referred to in the last OOL. In that case he thought the same facts under the name of tort could not be recognized under the name of contract. He is a sample of the judge everywhere, if there is an opportunity for a technical point defeating justice. The judge lives on his love of technicalities. His excuse is that he must fol-

low the law as it is; but he must remember that technicalities have risen in the decisions of the courts and not in the making of laws; and that all courts may overturn their own decisions as the United States Supreme Court did for many decades as often as its political character changed.

If courts may change their own methods, and if technicalities that now defeat justice have arisen by the methods of courts, the process of effecting the change may be an easy one. It may not be a pleasant thing to eat much crow; but this crow is not of the present court's preparing; and can be eaten with less lack of relish on that account.

The subject was thoroughly gone over under OOL No. 39 and need not be further discussed at this place.

"DON'T BE AN OOL."

As a summary to this chapter we present here the full list of the OOLS in order that the reader may see at a glance what they are, study them more compactly, and be encouraged to avoid them.

LIST OF THE OOLS.

OOL Number 1.—*"The time waster."*
OOL Number 2.—*"The money waster."*
OOL Number 3.—*"The perfunctory employee."*
OOL Number 4.—*"The opportunity waster."*
OOL Number 5.—*"The vitality waster."*
OOL Number 6.—*"The common gambler."*
OOL Number 7.—*"The social gambler."*
OOL Number 8.—*"The horse-race gambler."*
OOL Number 9.—*"The bettor."*
OOL Number 10.—*"The margin speculator."*
OOL Number 11.—*"The criminal investor."*
OOL Number 12.—*"The drinker."*
OOL Number 13.—*"The prostitute."*
OOL Number 14.—*"The courtier."*
OOL Number 15.—*"The borrower."*

OOL Number 16.—*"The lender."*
OOL Number 17.—*"The mortgagor."*
OOL Number 18.—*"The credit-taker."*
OOL Number 19.—*"The credit-giver."*
OOL Number 20.—*"The careless charity giver."*
OOL Number 21.—*"The snail merchant."*
OOL Number 22.—*"The dead one."*
OOL Number 23.—*"The sporting one."*
OOL Number 24.—*"The reckless advertiser."*
OOL Number 25.—*"The yellow-journal buyer."*
OOL Number 26.—*"The credulous person."*
OOL Number 27.—*"The changeling."*
OOL Number 28.—*"The mule."*
OOL Number 29.—*"The demagogue follower."*
OOL Number 30.—*"The non-voter."*
OOL Number 31.—*"The inflamed thinker."*
OOL Number 32.—*"The dump."*
OOL Number 33.—*"The warped mind."*
OOL Number 34.—*"The medicine-OOL."*
OOL Number 35.—*"The food-OOL."*
OOL Number 36.—*"The home-idler."*
OOL Number 37.—*"The club-man."*
OOL Number 38.—*"The non-church-goer."*
OOL Number 39.—*"The sympathetic juror."*
OOL Number 40.—*"The technical judge."*

An examination is now necessary. You may or may not give heed to it, as you think best. But if you conclude to submit to an examination, you will please answer the following questions, and fill out the table, allowing no person but yourself to see what you have written. Let all entries be in ink and conscientiously made, so that you may deal honestly with yourself.

It is important that you keep this examination from the world. It need not be secret, but you can regard it as you would any matter of a business nature that you have a right to keep from your neighbors, just as any discreet man or woman will refuse to be a sieve. No obligation rests upon you to do this. It is a matter between yourself and your conscience.

FIRST EXAMINATION.

1. On what date did you finish reading Realm Three?.....
.....

2. How many times have you read Realm Three, and when?
.....

3. Had you previously read Realms One and Two?.....
When?.....

4. Have you made yourself familiar with all the forty OOLS in Realm Three?.....

5. After a study of yourself, how many OOLS are you? Give answer by repeating only the numbers here in written figures....
.....
.....
.....

6. State the date when you completed your answer to Question 5.....

EXPLANATION.

You cannot be all the forty OOLS, as some of them are opposites of others.

Such an OOL as 15, 16, 17, 18 or 19, if conditions have already established any of them, may be omitted from the marking if you have come to the conclusion that you will not repeat any of the conditions in the future except that if you are engaged in a business that makes it impossible for you to obey the suggestions given in 18 and 19, you will be excused from recording them against yourself provided you are sincerely resolved to reduce the fault all that lies within your power. This you may do little by little from time to time.

At the end of one year from the date written in answer to Question 6 of the first examination, you are to take the

SECOND EXAMINATION.

1. Since the date given in your answer to Question 6, how many times have you reviewed the study of the OOLS in Realm Three?.....

2. At the end of a year from that date and after a study of yourself, how many OOLS are you now? Give answer by repeating only the numbers here in written figures.....
.....
.....
.....

3. State the date when you completed your answer to Question 2.....

4. State percentage of gain.....

HOW TO FIND YOUR PERCENTAGE.

In the first place ascertain how many OOLS you are not. Then add a cipher and divide these by 40 and the result will be your percentage. The percentage of gain is ascertained by subtracting your percentage of the first examination from that of the second. Thus, if you find that you are not 28 OOLS you will add the cipher and divide 280 by 40, and the result will be 70 as the percentage of the first examination. Then, if at the end of the year you are not 36 OOLS, you will add the cipher, divide 360 by 40, and obtain 90 as the percentage. Subtract 70 from 90 and your gain will be 20 per cent.

FOURTH STEP

IN

MENTAL MAGNETISM

THE

REALM OF INTELLIGENCE

CHAPTER TEN

Description of Intelligence

That particular trait of character which is known as intelligence is not fully understood by the public nor made clear by the definitions of the dictionaries. A brainy person may or may not possess intelligence. Education, sense, good sense, common sense, perception, knowledge, and many other terms that pass for this, may have only a distant relationship.

Education is the value that knowledge or experience draws forth. The word itself means to lead out, or to draw out. The better the intelligence, or the higher its degree, the more readily will the person be educated.

Each child, each youth, each grown person, holds possibilities of value; some more, some less. If the individual is intelligent the value will be drawn forth by experience and by reading, observing and hearing of the experience of others. Schooling is never necessary where the intelligence is very great. It was not possible for Shakespeare to have received any schooling except the very primitive and limited offering of his own little village; and he may never have spent a minute within the walls of the building there. Homer was a child of the mountains. Yet these two minds held the greatest intellects of all ages.

The men who have risen to the highest prominence through mental achievements, even when they have been bred at college, have received less than one per cent of their knowledge within the walls of institutions of learning. Their great wealth of mind has been developed by their high degree of intelligence.

Knowledge is power, as the saying goes, but it is not enough to win success. The many things you know constitute knowledge, and you may know all the contents of all the books used in a university, yet not gain success. Something else is needed. It is intelligence. A man who possesses this in a rare degree may have less than one per cent of the knowledge that another person possesses, and yet become a far greater individual.

Intelligence consists of two essentials:

1. What a person knows.
2. What advantage that person takes of what he knows.

If you are a lawyer and know as much as the judge, you may be a very poor lawyer and a very poor man. You might know ninety per cent less, and yet be an excellent lawyer and a rich man, if you had the intelligence to take advantage of what you know. It all comes down to these two essentials.

We would not lessen knowledge, but we would increase intelligence.

Experience is one form of knowledge, although it is generally regarded as the furnisher or provider of knowledge; but as it is the living form of the latter we prefer to include it under the term knowledge. What you learn, whether from teaching, training, reading or from experience is knowledge. It comes as a collection of facts of every kind, character, quality and value. If you are quick of perception, you will gather these facts with rapidity every day and year of your life. Perception, therefore, is a collector of facts. If you are keen, you will select the important facts, store them away in your mind, and let the others go. If you are bright you will not pick up a lot of things that are paraded as values when they are dross. If you are brainy you will so place the facts in your mind that you can get at them as readily as you may have use for them.

But all these things are contained in the idea of knowledge.

Knowledge necessary; but it is helpless when left to itself. It is necessary in every successful life because it educates a person. Yet knowledge educates only so far as the intelligence permits.

Let the latter quality be of low order and a mountain of knowledge will produce only a mole-hill of education. This is seen in the deplorable results of many a college life. You cannot educate a young man or young woman beyond the limits of the intelligence possessed by the individual taught. This fact gives rise to the familiar remark made by a college president: "It does not pay to give a five thousand dollar training to a fifty-cent mind." Which means that nature places a limit to the powers of a person to absorb and use knowledge.

Something like this is seen at work in the public schools where certain persons reach their limit in the various lines of knowledge. The ability to grasp ideas is not great in some minds, and after years do not furnish a remedy. Time has nothing to do with the power of the human intellect to comprehend the use of cases, as in the personal pronouns; if the mind is ever to learn it, the fact will be seen before a dozen efforts have been made to catch the principle involved. This is but one example out of thousands that might be cited. Let us follow it out. Those of our readers who tire of this subject can pass on.

A preposition is in fact a transitive verb. We have seen hundreds of persons, not only girls and boys in their teens, but men and women of mature years, who have all studied grammar but who know nothing more about the meaning of transitive as applied to a verb than they can get out of a rule. Intelligent minds do not give attention to rules, but to the law that underlies them. These students of grammar referred to did not catch any principle behind the rule that says that a transitive verb may have an object, and the object must be in the objective case. This principle cannot find entrance in some minds. It knocks for admission when the student is fourteen years old, or at fifteen, or again at sixteen, and all through life it may seek entrance into the brain of the male or female, but without success. Minds that can ever understand it will do so at the beginning after a year of effort; but if it is not comprehended then it never will be.

Then the counterpart of the same principle is that the objective form of the pronoun must be used when it is the object of a verb, preposition or participle. Prepositions are verbs in effect, in power, and in their influence over nouns and pronouns, for the reason the preposition is always a part of the verbal meaning. It is never separable. It is even so powerful that it can

change an intransitive verb, which is incapable of taking an object, to a transitive verb in effect, which absolutely requires an object. Examples of this law may be seen as follows:

"Where is your brother?"

"He *is* here."

"Where is your father?"

"He *is in* the barn."

The verb *is* which is intransitive and cannot take an object nor the objective form of the pronouns, now becomes transitive when coupled with its preposition, compelling the word *barn* to take the objective case.

"Will you come tomorrow?"

"Yes."

"With whom?"

"With my sister."

The verb *come* is intransitive and cannot take an object; but when it is connected with its preposition *with* it requires an object. The question "With whom?" implies the word *come* understood as "Come with whom?" No preposition has any life without a verb in fact or in mind. A participle is a part of a verb. All prepositions require the objective case. *Who* is nominative; *Whom* is objective. *I* is nominative; *me* is objective. *She* is nominative; *her* is objective. *You* is both. *He* is nominative; *him* is objective. The verb *is,* in all its forms, is incapable of taking an object, until it acquires a preposition; hence, "It is him," "It is her" and "It is me" are improper; while "It is he," "It is she" and "It is I" are proper. But "It was he who introduced her and me to them" is proper.

We have made this explanation because the chief difficulties of grammar are involved in this objective case problem, and in the use of the past participle. When the mind runs against its limit in intelligence, that limit may be tested in one or two ways, and in grammar also; either in attempting to solve the objective case or the past participle. The latter may be slightly more difficult. You may teach a student the parts of the verb, as "Go, went, going, gone," and tell him when to use "gone" in place of "went," but he will be helpless to do so if he has reached his limit of intelligence. The rule may be memorized, but such a mind will not grasp its principle, and will therefore not use the past participle correctly except in examples that have been parroted in the mem-

ory. If the student hears the phrase "He has gone" a hundred times or more, he may begin to use it himself from recalling the sound, but for no other reason.

The same truth applies to the use of all the irregular past participles; of which the following are a few examples: "Been, gone, seen, done, flown, come, broken, grown," etc. You will hear men and women say: "I haven't saw him," "He done well," "They come this morning," "He has went away," etc., almost a hundred times a day. The chairman of the school committee in a town, after listening to a class in grammar, began his address to them as follows: "Young men and young women, you done noble. Grammar is the most importantest study of the nation."

If you wish to test the question as to whether or not a certain mind has reached its limit of intelligence, take the use of the pronouns after verbs and prepositions as the first test, and the use of the past participle as the second test. Ascertain if the individual has ever had a fair opportunity or not to learn these two difficulties; for there are millions of men and women in this country of good intelligence who have never been properly taught in such things. They may have studied grammar without being helped by their teachers to get at the pith of the matter; and they have gone all these years in ignorance of these two great essentials of that science.

If they have not been given a fair chance to learn the use of pronouns and participles, the first thing to do is to teach them. Then give them time to absorb the strange ideas. Extreme age may shut the mind against them. But, if these people are under fifty-five and over fourteen, they should be able to learn how to use the pronouns and participles; the time requisite being all the way from a day to three months. If daily hammering of an hour in every twenty-four will not serve to force entrance into the mind in eight to twelve weeks, that person's limit of intelligence has been reached.

No matter how astute the individual may be in other matters, keenness in any department of life will be of the first realm of the mind; it will be animal cunning; and, if the person is strictly honest, it will be of the second realm, that of the daf.

The third essential of grammar is the use of plurals. After this the problems are more of rhetoric than of grammar. The use of the subjunctive, or the conditional mode, is rapidly dying out,

despite the fact that grammars reflect the past employment of what is now recognized as a bastard form. The modes are interchangeable almost at will in the expression of certain contingent thoughts.

Plurals, cases, persons and participles require mastery. Only a boor or an ignoramus will make such blunders as to say "I be here," "He am well," etc.

The real test of intelligence comes down to the employment of the pronouns and the past participles; for certain avenues of the mind are involved in these problems that serve as signals for the whole scope of the individual's brain possibilities.

We bring them in as tests because they cover the whole ground as no other test can. We live in thoughts. The past is known only in language. Language is thought, and its structure is natural, not artificial. Grammar is a logical outflow of nature, shaping itself to fit the character of the minds that use it.

The person who, in three months, cannot learn to correctly use the personal pronouns and the past participles can never get as far as the first inner gate of this realm of intelligence. This is a fact, and one that no argument can overcome. Such a person may be shrewd and successful through animal cunning; or, if honest, may be a daf; or, if misguided, may be an OOL; but he (or she) can never revel in the bright fields of the grandest of the sub-mental realms, the republic of intelligence.

THE

FIRST INNER GATE

OF

INTELLIGENCE

CHAPTER ELEVEN

Mental Grasp

As has been stated intelligence consists of two things:

1. What a man knows.
2. What advantage he takes of what he knows.

Knowledge is a basis of intelligence, but if a person cannot take advantage of it, or refuses to do so, what good will it do him? If you are told the most valuable secrets of life or if you pass through experiences that ought to serve as shoals to guide you in better directions in your future course, and you run aground a second time, of what use is knowledge to you?

It is an old saying that to make the first mistake is merely to make a mistake, but to make the same one a second time is to blunder. A blunder is all that and more; for if a person ought to know the error in time to avert it, the blunder is there. In battle the general who leads his army to death when his mental grasp of the situation ought to have saved them, had he exercised it, makes a blunder the enormity of which cannot be readily excused on the ground that it is the first of the kind ever committed.

No person can go through life making mistakes and seeking excuses on this ground. The rule is that any mistake that might have been easily or even with difficulty avoided is a blunder. Ordinarily people shelter themselves behind the claim that all persons make mistakes sometimes; until the adage has grown: "Mistakes are made even in the best regulated families." This seems to satisfy them. They may try to avoid making the same mistake twice; but observation shows that those who make unnecessary mistakes once, make the same ones twice, thrice and many times again. Excuses are signs of mental deficiency. A good excuse is like the pilot that ran the vessel aground to see if the rocks were still in the same old place. Excuses do not bring the dead back to life.

The saving power of the mind is in what is called MENTAL GRASP. It is the ability to avoid all unnecessary errors of every kind; to avoid them before they are committed; to avoid them the first time and not have to look out for a repetition of the like mistake.

To go through life without having made any mistakes is quite an improbable feat; but nevertheless it is a possible one, at least from this time onward, because we propose to enter the first part of the Realm of Intelligence, and we desire to take with us all of our students who wish to do a little hard work as a basis for making as clean a record of mistakes-avoided as possible. You will accompany us, we feel sure, for it is the pleasantest thing in life to know that mistakes may be avoided and their consequent disasters saved. This step is called entering the First Inner Gate.

It is an easy step to take as far as the work to be done is concerned; the only difficulty being the determining to take it; that is, to make up the mind to pursue the course named in this part of the work. The mind of a person not already intelligent is sluggish; it will not undertake new things; it loves the ease and languid habits of the old ways that denote lack of intelligence. This word intelligence may mean several things; in one use it implies power to understand anything; but we apply the word in the sense in which it is here employed, and if it seems to have a special or technical application as here used, then so regard it. Persons may understand many thousands of things and yet may not possess the mental power known herein as intelligence.

We have set up one test; that of the preceding chapter; and,

while that test will exclude many persons, its verdict must be accepted as true; and if you are one of the men or women who cannot secure the mental grasp of the grammatical uses suggested therein, it will be a waste of time for you to go on with the present study for the purpose of acquiring its benefits in the most complete degree. Yet it will not be a real waste of time from another standpoint; that of getting nearer to the power of mental grasp. If you almost attain to the ability to use the plurals, the personal pronouns and the past participles correctly, you will have made that much progress. Your limit may be farther ahead of many of your neighbors, and that is an advantage; but you cannot enter the First Inner Gate of the Realm of Intelligence if you fail to master those very simple things. The examples of the test may be made in any line of common study; but as grammar is the closest of all studies to the realm of intelligence we have selected these particular things as the most satisfying to both pupils and teacher. Mental grasp will follow the attainment of the power to understand the correct use of the speech-parts referred to; it will never precede it; yet we have known of cases where pupils could not get the right idea of the uses of grammar until they had passed through the exercises which are given in the next chapter. We therefore advise you first to try the tests of the last chapter, then do not get altogether discouraged but make the honest resolve to master the exercises of the next chapter after this, and then go back and give the test examples a new trial.

The necessity of making as few mistakes as possible will be seen at a glance. We hope that you will make none from this time on; but, even assuming that such skill is quite improbable although possible, you should be on the lookout for all mistakes that may arise and be determined to prevent nine out of every ten.

If a person could prevent all mistakes, that individual would rise steadily step by step in the world to the grandest heights. This study is so new that all students of its pages and realms have an equal start and the advantage rests with the one who is the most in earnest. It is sure to be a most important factor in millions of lives, for the subject furnishes the best educating power ever before given to mankind. As a teacher it is our duty to advise our pupils of the different rank occupied by the many lines of study we teach; if one is greater than another, that fact should be told to all the pupils; if one is the greatest of all, that fact also

should be made known without placing the teacher in the position of having an undue preference. It is just as though we were engaged in teaching Greek, Hebrew, Latin and Sanscrit; and were asked which of these four languages is the most important, and stated that Latin is the most important of the four, and also the most important of all foreign tongues dead or alive.

Mental magnetism is bound to come to the front as the most useful of all studies, for it reaches more deeply into the wants and needs of the student; it affords the best help for the mind, and through the mind for the faculties; and it advances a pupil more quickly in the paths of success than any other means of training.

Mental grasp is so important a factor in life that it ought to be mastered in all its details and to the farthest limits of perfection.

It will save human life from accident and death, by showing each person the way of avoiding accident. It grasps the possibilities of danger and leads from them into paths of safety.

A man lost his wife by death not long ago who said that he could have saved her had he known a certain thing that he had since learned.

A father buried his daughter not long ago from typhoid which came from a well that had been impregnated during an epidemic of the previous year. He said that he could easily have saved her life had he but known the presence of the danger. He could easily have found out the danger.

A young man, finding his mother tending toward the grave from a constitutional malady, took the matter upon himself to save her life; this was forty years ago; she is living now. This was mental grasp; a quality that comes too late when the loved one is in the ground.

The essential power of mental grasp is its quickness to comprehend the full possibilities, and to understand what to do at the very start.

CHAPTER TWELVE

How to Acquire Mental Grasp

The present chapter is devoted to the art of securing a grasp in the mind on any subject at will; but as this is not valuable unless it is a fixed habit, we shall be compelled to ask the student to pass through the hardest of all steps in this work; but, as we have said, the work is not so hard as is the getting of the mind to act.

Mental habits are formed in many ways, for good and for bad; those that are left to form themselves all going to the bad. The brain rebels when it is directed to go into exact lines of action, for it likes to wander off in all sorts of lazy rambles. That is why a person sees, after it is too late, the right way of doing each thing that has gone wrong.

To give the mind the habit of mental grasp, it must be trained to go in fixed and close directions under the reins of the driver, the judgment. You hardly realize that your brain is a team of smart and powerful horses that are left to drive themselves. What do you do to make them keep in fixed lines of travel?

Mental grasp must be such that the mind can act quickly upon the whole subject and see in and through it at one swift glance of the perception. This is habit. Some very capable men have formed such a habit by the exactness of the business in which they are engaged. To them the performance of the accompanying exercises would be a matter of the greatest ease; for these exercises help the mind to do the very things that years of hard business training have accomplished in the astute banker or head of a great enterprise where thousands of important details pass before them each day, and where transactions involving fortunes are disposed of with the ease that an ordinary business man would hardly give to an order for ten dollars' worth of goods. Mental grasp is a necessity in lives that are very busy and that deal with enormous interests.

A man who has been so trained by the methods of his business, would take up the exercises of this chapter and find them a pleasure and even a recreation. On the other hand the man or woman who finds out after it is too late what is the best thing to do to avert a catastrophe, would deem these exercises very dry and dull and dismally uninteresting. Those who cannot come up to the requirements of the grammatical tests could not possibly retrace details of thought.

The purpose of the retracing exercises is to compel the mind to come into fixed channels of thought. This is one of the greatest of all the memory methods. Its wonderful help to the mind in that line of culture is due to the same fact; namely, that it compels the brain to come into fixed channels, which is contrary to its usual tendencies.

The mind seems to suffer pain or resentment when it is being whipped into fixed channels by any method, unless there is a love for closeness of thought, which then is natural mental grasp. We have seen the most remarkable changes come into the lives of men and women who have persisted faithfully to the end in this drudgery; and some of them have been those who were accounted ignorant and incapable of making students.

These exercises in retracing have also appeared elsewhere, and we owe an explanation for this double use of them, which we will give under the following points:

1. The retracing system as it now appears here was written first and solely for this work of mental magnetism.

2. It is the basis of study and practice in acquiring mental grasp and nothing else will take its place except a rushing life of experience that is more or less haphazard and that lets the mistake-makers out of it before they have had the chance of being thoroughly tested as to their power to acquire it.

3. It is also the basis of one of the most successful, although by far the most far-reaching of the systems of memory on a natural plan, avoiding all that is artificial.

4. It is but a very small part of the Classic, occupying a brief space only in that great system. To have omitted it from that training would have left it deficient. To have omitted it from this larger book would have taken away the main purpose for which the system of retracing was written in the first place.

As it is not our intention to have the same matter appear in two or more works we have made this explanation in this case.

The fact that the mind will not tie itself down to fixed channels of thinking has led to the search for some plan that will compel it to do so and yet will feed it with knowledge at the same time. Habits of mind are the great results of college training; for students forget nearly all they learn at any institution, yet their minds are much stronger for having learned and forgotten. We propose to present a method which will enable the pupil to learn and remember.

It is called retracing because it goes over the facts in their order that come into the brain from seeing or hearing any piece of information. The human mind is naturally lazy in all work that it does not take an interest in performing; and this laziness must be overcome. It affords opportunity to those who are able to arouse interest enough to overcome it; for then the person who follows the practice of "RETRACING" quickly takes the lead among others, and becomes much stronger mentally. Success follows, as the keener mind is far-seeing and fore-seeing in all the departments of life.

"RETRACING" should be done with the voice, and while the body is standing. It is better to select some sentence that is pregnant with thought, so that the mind will have meat on which to feed. Let the sentence be short at first. The following may serve as an example:

> "There are certain kinds of fish which can live out of water, and can also travel across dry land and even climb trees."

"The selections which we use in this exercise are, all of them, taken from well-known writings, and are scientifically true where they are not hypothetical. We employ them because of the amount of thought which is wrapped up in them.

In the brief quotation, you will find three ideas based upon a fourth. The fourth comes first, and introduces the subject of fish. It is understood that fish live in water, and they are so constituted that they are able to live in that medium; but, under certain conditions that are not usual, there are fish that would die were they not specially endowed with the power to live out of

water; this being the next idea. Then it is also true that they can travel across dry land where they cannot use their ordinary means of locomotion; and this is the third thought. The last refers to the power of some fish to climb trees; a most unusual thing; but a fact nevertheless.

The paragraph just ended is an example of what you are expected to do with the quotations which are herein given, as examples of the practice of "RETRACING." You retrace, or go over and restate, all the ideas in the quotation; and you must do this after reading it once. The way to read it is to take up the matter that is new to you, without any previous perusal or knowledge of it, and read it to yourself first; then proceed to restate it aloud while you are standing. A teacher or friend is really necessary in the beginning of the practice; and such helper is to listen to your statement of the facts, while holding the book or paper that contains the quotations. You may take any new material that interests you. We present a few that will do for the first steps in practice. You should not select the common periodicals of the day, as their contents, except in the cases of the better and more solid magazines, are too trashy to find entrance in the mind, and most of their so-called science is the product of fake writers who are hired to produce anything that the murky-minded editor orders.

After practicing with short thoughts, the quotations should be gradually enlarged. We append one here of the next length that may be considered suitable:

> "We know that in strong acids which would instantly kill bird, beast, fish or insect placed within them, there exist and thrive minute creatures adapted by Nature to the strange conditions in which they are placed. Even in the inward parts of the earth and in the very neighborhood of active volcanoes, we find the volcano-fish existing in such countless thousands that when they are from time to time vomited forth by the erupting mountain their bodies are strewn over enormous regions, and as they putrefy beneath the sun's rays, spread pestilence and disease among the inhabitants of the neighboring districts."

After reading this just once, hand the book to your friend or teacher and see how many of the events you can recall aloud. Do not allow yourself to be interrupted, if you omit any; for you will not be able to retrace them all the first time. Your friend can tell you that you have omitted a certain number of the thoughts contained in the quotation, and you may again try to retrace them all; if you fail to add one on the second trial, you should be given the book to read it again to yourself; but if you recall one more than you first stated, you should be allowed to try again, and to keep on trying until you are no longer able to add to the number. The ideas should be retraced in their order; otherwise it would not be true retracing, and would produce only a jumble in the memory.

Before describing the foregoing quotations we wish to encourage all who are slow to take up this practice by saying that the mind is not disposed at first to act in new channels; that any art of focusing thought, no matter how natural it is, is a new channel of thinking and will not be favorably received by the brain for some little time, at least not until there has been a genuine attempt to set it going in such new direction. It is victory after a number of trials or it is defeat at the very outset; for we have never known of any person, no matter how dull, who has made two weeks' trial of these methods, to stop using them; and persistence in using them is sure to bring the greatest of all mental victories. Therefore all we ask is two weeks of daily practice faithfully and deep enough to get the system into the brain; deep enough to make real indentations where now there is too great an area of shallowness.

In the quotation just given there are many ideas; and we will retrace them for you, after you have exhausted your efforts so to do, and you can see if you got them all. The first idea is that of strong acids, and they suggest death to all forms of life, for they are death-dealing in their effects. The acids here referred to are so strong that they would kill at once; and that is the second idea. They would kill birds; that is the third idea. They would kill beasts; that is the fourth idea. They would kill fish; that is the fifth idea. They would kill insects; that is the sixth idea. If such forms of life were placed within them; that is the seventh idea. There is existence, however, in them; that is the eighth idea; and thriving on them; that is the ninth idea; of minute

creatures; that is the tenth idea; which are adapted by Nature to these strange conditions; that is the eleventh idea. In the inward parts of the earth; that is the twelfth idea; near active volcanoes; that is the thirteenth idea; there are volcano-fish; that is the fourteenth idea; in countless thousands; that is the fifteenth idea; that are vomited forth; that is the sixteenth idea; on enormous regions; that is the seventeenth idea; they putrefy; that is the eighteenth idea; and spread pestilence; that is the nineteenth idea. The fact that they spread pestilence involves the fact that they spread disease, so the latter need not be repeated; and the fact that they spread either or both, involves also the idea that they spread them among the inhabitants of the neighboring regions, for they would not be likely to spread them among any other inhabitants, so these involved ideas are not of value.

After you have found yourself able to retrace all the ideas in the order in which they are given in the text, you are then ready to proceed to whole-page retracing. This was practiced by such men as Daniel Webster, Rufus Choate and others who came into the very highest ranks of prominence and success in their professions and in all departments of life; for they had prodigious mental grasp. We do not dare to tell you that Choate could translate Greek and remember it as fast as he could translate it; for you might doubt us; but you have his biography at hand. We do not dare to tell you that Webster committed to memory all of the Old and New Testaments; all of Shakespeare's works; and all of Milton's Paradise Lost and Paradise Regained; for you might question our statement; but we have been told this fact by persons who were his associates and who knew it. We refer you to some statements in this line made by his biographers. These men practiced retracing of whole pages, standing in their offices and reading the page of new matter, then speaking its ideas aloud until they were able to reproduce all the ideas there stated. Webster also made a practice during his earlier years and to some extent in later life, of attending church Sunday mornings, then re-preaching the sermon in a conversational way to his family and friends in the afternoons of the same days; and it is said that he never omitted an idea that the preacher had stated. Some of the thoughts he clothed in better form and gave new life, and that is why his neighbors were glad to be present at his Sunday afternoon talks.

This shows that the practice of retracing is not original with

us; but its revival is ours. We have hammered away on it for many years among our pupils, mostly in private, and we have found that those who were not mentally lazy would make great strides in its mastery. The laws of nature, even in the art of mental grasp, have never changed.

All true focusing systems are very beneficial to the brain, and should be taught in the schools, beginning with the earliest years. The claim that the usual work in all grades of teaching in the schools is sufficient to tax the brain, is not well founded, for such work is common parroting and is not genuine mental grasp. The latter rests the brain; the former exhausts it.

Let us now come to the real hard work of taking a page at a time and trying to retrace the ideas stated. We propose to give you some hard examples; if you wish easier ones take any page of a good work for thought-breeding, and use them until you feel able to endure the intricacies of those which we now present. The first page is as follows:

> "Of all the faculties given to man, the sense of sight is the most far-reaching. In a single second, light traverses a space equal to eight times the circumference of the earth. From the moon, light takes little more than a second and a quarter in reaching the earth; so that we obtain sufficiently early information of the condition of that orb. But light occupies more than eight minutes in reaching us from the sun; about fifty minutes in reaching us from Jupiter; about an hour and twenty minutes in speeding across the great gap that separates us from Saturn; while we receive information from Uranus and Neptune only after intervals respectively twice and thrice as great as that which light takes in reaching us from the ringed planet. If a man had powers of vision enabling him to watch what is taking place on the different planets of the solar system, it is clear that events of the utmost importance might have transpired while yet he remained wholly unconscious of their occurrence. If an observer on Neptune could see

> all that is taking place on the earth, he might remain for four hours quite unconscious of an event important enough to affect the welfare of a whole continent, though that event should happen under his very eyes, and his visual powers be such as we have supposed."

This is a long page; but it is full of ideas. In fact we do not see how it is possible to get more thought in the space. For this reason it will afford you an excellent means of practice in retracing. Be sure not to read ahead, but keep these quotations for service in the practice which is necessary for advancement in the art of mental grasp. Then take up the next page, which is a continuation of the first one. The composition of both is connected and the reasoning more complicated and will so continue as other pages appear in these quotations.

> "We can imagine, for example, an observer on Neptune viewing the battle of Waterloo from the early dawn until the hour when Napoleon's heart was yet full of hope, and Wellington was watching with ever-growing anxiety, as charge after charge threatened to destroy the squares on whose steadfastness depended the fate of a continent. We can conceive how full of interest that scene would have been to an intelligent Neptunian, and how eagerly he would have watched the manœuvres of either army, and also, what neither army knew of, the approach of Blucher with his Prussians. Yet, while our Neptunian would thus have traced the progress of the battle from his distant world, the conflict would in reality have been long since decided, the final charge of the British Army accomplished, the Imperial Guard destroyed, Napoleon a fugitive, and the Prussians who, to the Neptunian would be still seen struggling through muddy roads toward the field of battle, would have been relentlessly pursuing the scattered army of France."

The foregoing is not a full page, but it is full of ideas that crowd upon each other in rapid succession. After you have repeated your efforts to retrace all these ideas, you will then be ready for a still more difficult example of retracing, which is given on the next page. It is better to have a friend read these quotations to you, rather than to allow the eyes to get the facts; for the eyes make temporary photographs on the brain which become one of the most common forms of parroting. We therefore warn you not to read these extracts ahead. If you should happen to, we have anticipated the accident by selecting matter that cannot be grasped and recalled in any one reading by any human being on earth. The facts and the propositions are too abstruse and too deep in their undercurrents of reasoning to pass at once into any brain. Even the deeper thinkers will stop and ask for a further reading; and when one such person thinks he has got the facts, he will be unable to state them correctly. Thus they have a triple value, and are designed to waken the mind and set it thinking in new channels that will lead to a better brain.

> "It is, however, when we pass beyond the limits of the solar system that the non-contemporaneous nature of the scene presented to us becomes most striking. Here we have to deal, not with seconds, minutes or hours, but with years, decades and centuries. From the nearest of the fixed stars, light takes fully three years in reaching the earth. It seems likely that amid the whole host of heaven there are not one hundred stars, lucid or telescopic, whose light reaches us in a shorter interval of time than twelve or fifteen years. We may certainly assume with confidence that many stars visible in powerful telescopes shine from beyond depths which light would occupy thousands of years in traversing; and there are orbs whose light, though unrecognized by us, is yet pouring in upon the earth, conveying, in letters we cannot decipher or even trace, a message which has taken millions on millions of years in traversing the awful gulf beyond which lie those mysterious realms. If we conceive,

> then, that man's visual powers could suddenly be so increased that, without instrumental aid, he could look around him into the celestial depths, how wide would be the range of time presented to him by the wonderful scene he would behold! There would blaze out Alpha Centauri with its record three years old; there the star of Cygnus as it existed seven years since; the whole host of stars known to man would exhibit records ranging from a few years to many centuries in age; and lastly the external galaxies, which are perhaps forever hidden from the searching gaze of man, would reveal themselves as they were ages on ages before man appeared upon the earth, ages even before this earth was framed into a globe; nay, ages perhaps before the planetary system had begun to gather into worlds around its central orb."

The foregoing is slightly more than a page, and will form a valuable part of the plan of progressive practice. One reading of it will not be sufficient to master all the details; unless your memory is already very strong; but we are sure that, after you have given a reasonable amount of attention to this culture, you will be able to take up pages as long and as complex as this and grasp every detail in one quick reading. When you have given sufficient time to the foregoing, you will be ready to take up the following quotation, and retrace its many ideas:

> "To a being placed upon some far-distant orb, whence light would occupy thousands of years to wing its flight to us, there would be presented, if he turned his gaze upon our earth, and if his vision were capable of telling him of her aspect, the picture of events which thousands of years since really occurred upon her surface. For the light which left the earth at that time is now traveling as swiftly as when it started; and, to the distant observer, the events which happened in the far-off years would seem to be actually transpiring now. But suppose that powers of loco-

motion commensurate with his wonderful powers of vision were given to this being, and that in an instant of time he could sweep through the enormous interval separating him from our earth until he were no further from us than the moon. At the beginning of that tremendous journey he would be watching events which were occurring thousands of years ago; at the close he would gaze upon the earth as it was one second only before he undertook his instantaneous flight; so that, in the course of his journey, he would gaze upon a succession of events which had occurred during those thousands of years upon the face of this little earth. Now suppose he were to travel away from the earth as fast as light travels; he would see but one phase of the transactions in progress, and the same state of things would be always before him. On the other hand, if he were to pass away from our planet more swiftly than light travels, he would see the event occurring backward, or in inverted order. Suppose, for example, he were watching the battle of Waterloo, he would see the details of that conflict undo themselves, the Old Guard would retreat instead of advance, the dead would come to life, the bullets would come out of their wounds and go back into the guns, the prostrate soldiers would rise, take their guns and renew their fighting, and everything would be receding."

We have given you examples enough for practice in retracing. The last quotation will prove somewhat full of meat for thought, and some of its science may be more fanciful than real. It is not our composition, but comes from a well-known work. The hypothesis of a being that could pass from the remotest star to the moon in an instant, even if this could be, is open to the objection that the events of thousands of years would be invisible because of their rapidity, unless the power of vision be made capable of taking in much in a flash of time; and the further objection presents itself that the earth would spin around the sun and on its axis with

such celerity that its repeating scenes would follow each other like a swiftly changing vitascope. Such things are dreams; but they have the advantage of awakening the fancy of genius, and stirring every mind except those that are abnormally sluggish. The hypothesis of the being passing from the earth faster than light travels, is sound in its suggestion of events happening backward, or undoing themselves; even the earth would appear to rotate and revolve reversely, and the rate would be slow enough for every detail to be seen. If the speed of passage were suddenly made the same as that of light, a bullet that actually killed a soldier might be seen to stop an inch in front of his body, whence it would go back to the gun or forward to the victim, according as the speed were faster or slower than that of light.

As soon as the mind has taken up the habit of mental grasp, as it will when retracing has been faithfully performed by exercises of this kind, it should be compelled to apply this habit to all the important incidents of each day. The method consists in seeing every detail that composes an event, or that is associated with it in any way.

The next chapter will furnish some examples for practice.

CHAPTER THIRTEEN

Mental Grasp Applied

The examples taken for use in this chapter are intended to show in what way the mind works during its consideration of any subject.

It should not be forgotten that thought acts with inconceivable rapidity. In one second of time, under great stress of feeling, the mind can live for what seems a long time, and thoughts enough to fill chapters of a book can pass through the brain in details that are minute and complicated; all in one second of time.

This function of the brain is noticeable in dreams. A long train of ideas will occupy the mind, and seem to take days in passing, while in fact the time is hardly a second or two. Proof of this may be had in exciting a person who is asleep and partially arousing him, as wakefulness is necessary to a dream. No person dreams in a sound sleep; the mind is waking when the fancy occurs. Many experiments of the kind have been made, such as putting a piece of ice on the spinal cord of a person about to wake up, causing him to dream of a long journey to the North Pole, with its many months of preparation, vexatious delays and final efforts to get there, ending with a mutiny on the part of the dogs just as the Pole was looming or about to loom above the glassy horizon, all occurring in a second of time. It cannot be claimed that the dreamer began to have his fancies of the journey to the fields of ice in advance of the feeling of the piece of ice against his body.

Put a sharp point of needle, or knife, or pin against the body of a person about to wake up at the central line of the back if convenient, and he will, if he dreams at all, have some long drawn out history with something that cuts; in the case where we made the experiment the dreamer went through an awful struggle with a

highwayman who had been lying in wait with a dagger and who, by skillful planning, had selected a dark part of the road near some bushes that the dreamer never saw before; then, as he approached the spot, the confederate of the robber distracted the attention of the dreamer to the opposite of the road, which gave the man a chance to strike behind the back. They then fell into a desperate encounter which was about equal in point of vantage to each party when the dreamer awoke. The time was two seconds. Only one round was fought.

The experiences of those who are drowning or are in a condition where they feel sure that death is close at hand, show the same power of rapid thinking. The curtain of the past is raised and events pass in review before the mind with inconceivable speed. These are too well known to be rehearsed at this time. The great law seems to be at work, but in certain crises of life only; and under the stress of severe mental activity.

These facts are sufficient to prove that there is a realm of the mind that operates in an entirely different manner from the realms that are employed ordinarily. The following questions arise and we state their solutions rather than their problems:

1. In dreams the mind takes on the real sensations for the time, for its experiences would be real if the dreamer were awake.

2. Most dreams occur in slow time; by which is meant that their events drag along more slowly at times when the mind is not in transit from sleep to wakefulness, but it is a condition of very light sleep, or almost awake but is not waking up.

3. Some dreams occur in rapid time; which is meant that, if the mind is waking up and does awake, the longest series of the most important events will pass through the brain in one second of time. This shows that a state of transit to awakening is conducive to the most rapid action of the thoughts.

4. This suggests that the function of excessive speed of thought is aroused by any action of the mind toward greater wakefulness; and that the same is true when the mind is actually awake.

5. The same fact is seen to be verified when sudden death is at hand while the mind is fully alert, as when a person is drowning, or is pinned under a burning car and is sure that death is a matter of only a few seconds. The mind at once passes into an estate of intense wakefulness and thoughts of a life time will pass through it in a second.

6. The same fact is seen at work in the busy career of a man of great energy who handles and actually disposes of many important matters in brief time. He did not have the power when a young man as he did not have the opportunity. The speed with which some of the great financiers of the country will dispose of business that lesser minds discuss for weeks, is amazing, and the mistakes are never made when the mind is thus energetic.

7. Training of any kind that seeks to open into action the depth of the mind where such energy is found will develop it; perhaps never in its highest degree unless the training has all the opportunities for greatness, but it will cause an immense advancement along the lines of this better education.

8. That every human being has somewhere in the brain this inner depth is seen from the fact that every human being is capable of dreaming great trains of ideas in a second of time, and probably is capable of reviewing years of the past in like brevity of time.

9. Being a natural function of the brain, the only question is how it may be developed, and this question is answered by the lines of training in this realm of the mind.

10. The principle of the process whereby training may develop this great inner depth of the mind is found in the fact that retracing compels the mind to act quickly and with unerring accuracy. The practice of retracing as set forth in the preceding chapter, is one of the most wonderful agencies conceivable for improving the power of the mind to cover immense fields of thought in a second of time; for it trains the brain to grasp instantly at a mass of facts and to review them just as though they were a mass of mental pictures held up before the mind for examination.

Retracing does not grow rapidly if too much is attempted at the start. The order of development should be cumulative; that is, you should do much less than you are capable of doing, beginning with one fact for review, then two, then three, then four, and so on until you can take in a thousand at a glance.

If you attempt to review as many as you can your mind will always stop at the same number. If you review less than you can, and keep adding one each time, your mind will attempt to proceed on this principle of momentum or adding as it proceeds, the result being that you will keep on adding one indefinitely. To attain success, patience is necessary.

This principle of momentum has often been tested by persons who wish to see how many things they can remember from one quick glance of the eye. The practice is to pass a store window and then speak aloud the name of each article which was seen there; but in passing the window the eye must not look in until just as the last step is being taken, so that it has but one quick glance. It has been found that persons who try to recall all they see never make much progress beyond the number they first recall; but those who will allow the mind to recall but one thing the first time, two the second, three the third, and so on, will go on indefinitely to a very large number. As many as 500 articles have been recalled from a single glance of the eye. This also shows that the brain can be trained to perform the deeds required by mental grasp.

In the life of the great financier it is a matter of training; except that he has been trained by the requirements of his occupation.

So simple and so easy of proof are all the exercises we have mentioned that any person of ambition to make the brain a great engine of power has the means of doing so.

It is not mysterious, secret, occult or anything that is beyond the scope of common people.

When these exercises have been performed, and the power of retracing has been developed under the plan of the last chapter, then you ought to apply mental grasp to all you do. It goes on in its work in the subsequent chapters, but you can apply it in all your life from the practice already laid down.

A person should go on perfecting the action of the brain by continual practice in retracing. After awhile the mind acts with a wonderful celerity, not only in retracing, but in all things when it is set to do so. The art is not tiring; but, on the other hand, it is relieving, as it seems to take up the work of the drudge brain that causes so many headaches, and it passes on to a realm hitherto much unused, where weariness is unknown.

The physical action of thinking tires the mind, for all things physical become more or less wearied in time; but the true mind is removed from the physical and knows nothing whatever of weariness. If you can transfer your thinking tasks from the outer or common mind to the inner realm, where mental grasp does the work, you will never get tired, for true mind cannot be

wearied. The physical body gets tired, because it depends on the law of supply and demand, but the soul life within the body knows no resting and no cessation from its work, and cannot be made weary. On the same principle God and the angels have no sense of weariness.

Mental grasp is a large advance from the physical brain toward the soul life. It is a function that awaits your use, and first demands your attention to its development. This rests with you, for you are a free agent to make or defeat the golden opportunities of your own great future—great because it ought to be so.

Practical application of this law is the final step in this chapter. To use mental grasp is to take into the mind at one quick action of thought all the details that make up a matter or proposition. It is the essential of the general more than of any other person, for he has in his charge the lives of the thousands who fight under his command. If he is trained for war by the best methods of the times, and has not mental grasp, he will defeat no general who has, even if he has the superior army.

When a commander has this power of mental grasp, he is known to his soldiers as a great leader. They figure out the probabilities of the battle as they seem to see them; but they stand in the face of defeat in their own opinions when they see their plans going wrong from the standpoint of their own thinking; then comes the surprise; a movement that turns the tide is ordered; the unexpected happens, both to the enemy and to the soldiers who had thought of something else in their own behalf; the victory is won, and after it is over, they analyze the whole plan and find that it was the particular thing to be done, and that nothing else would have sufficed, only they did not think of it in advance.

Napoleon's final defeat was due to the disobedience of orders that he had given to meet a certain contingency. He did all he could have done, except to have fortified those orders by secondary ones; but generals expect to be obeyed implicitly.

He made the best use of mental grasp that has been known in modern times. Yet the same use in other ways in business has been made thousands of times in the past century, and is being made today, but on a smaller scale. Even a small scale of use of mental grasp brings splendid fruitage. From meagre beginnings we secure grand results.

He had a habit of making the details of the coming battle pass in review before his mind, just as we are now advising the practice of retracing; for this can be done in advance as well as afterwards, and can be built on a condition of facts that are hypothetical. He saw the whole battle fought in advance and in every detail; he thought that if the enemy countered him in one direction and thus turned his plans to naught, he must meet that movement or surprise in another direction and overcome it. To do this he must know what were the possible complications of a battle. He anticipated everything that occurred on the field. Once when asked he said that no general could make his movements a fixed series of actions, for the enemy had other things to do than to be kept on the defensive. But the inquiry was made:

"Sire, how many different moves have the enemy at this juncture?" referring to a stage of the battle as Napoleon had made it on the paper before him.

"The Prussians will have five; the Russians four; the Austrians three."

"Why so, sire?"

"Because their commanders know no more. Frederick would have had twenty right at this point, for he was a born general."

Yet Napoleon could think out in advance all the details and all the possibilities that he must encounter. Here was possibility number one; it might or might not arise; here was number two; here was three; and so on.

"But, sire, what do you think the enemy will do?"

"They will fight bravely along this line and make good headway; I will meet them by this move; that will startle them; they will see their danger and make this move; I will then meet them by this action; they will now shift to this plan; and I will then close in on them, give orders for the final charge and they will be ours. Our road is then open to the Prussian Capital." As he said this he explained what the moves consisted of, and they were understood. Sometimes his predictions were not fulfilled as to what moves would actually be made, but he never failed in advance of a decisive battle to anticipate all the possibilities, and the result was he was never surprised. His far away campaigns were organized for purposes for which he was not equipped, and were failures. Often the internal conditions of France, of which he was not a native, made it necessary for him to save himself

by setting loose the dogs of war to distract public opinion; for he was a foreigner of the lower ranks, seeking to rule a nation of mobs. And he was the only man on earth at that time who could have done it.

What he did on a larger scale in planning his battles, business men and professional men have to do today on a smaller scale.

The lawyer who has a right to undertake the cause of his client is the man who will study the side of the case from the standpoint of the client, then from the standpoint of the opposite side. Few lawyers do this. They think they have good causes and do not need special preparation. They let the cases try themselves. Victory could be more decisive and the time spent in trials much shortened if these advance preparations were made. In the final trial of the New York man charged with mailing poison to an enemy, whereas the former attorneys had spent months in a foolish line of defense resulting in their defeat, Governor Black cut the whole matter short and went to the jury without defense. He took the time before the trial to go over the details from the standpoint of both litigants, and saw just what the focus was; and this he came down to at once and won. Had he been on the defense at the first trial he would have done the same thing, as we know from the methods previously employed by him in other trials. To do this successfully it is necessary to know every detail that may arise, and to be prepared for all surprises. It is possible to anticipate all turns in the trial of a case. We have heard the contrary claimed, and have challenged lawyers to find a case where every possible turn and surprise even could not be seen in advance. It is not a case of probabilities, but of possibilities. A lawyer who depends on what is probable in a case, may lose it; for he should cover the further ground of looking into the possibilities.

Every business act may be so examined. It is true that some things must be left to chance, but they are very few in the life of the successful merchant or financier. Chance and risk are not factors in chief in a successful career.

It is a wholesome way of borrowing trouble. Real borrowing of this commodity consists in worrying over things that have not happened and that may not happen; and that even ought not to happen in the run of probabilities. It goes further; it takes on worry from things that cannot be helped even if sure to happen.

Foresight, anticipation and precaution may be carried to silly extremes in this way; but never when a person thinks out all the possibilities and sees what of them are certainties, and what else of them are probabilities; for he then is in a position to attend to all the exigencies that may arise. It does not take time to do this. It is a quick habit of the mind that covers immense territory in a second of time. It sees the way ahead and throws light upon all the dark places.

This habit may be acquired to a very large degree; and it seems to carry the personality nearer to the soul within. It is an introduction to that tireless part of the body which is not of the body.

The architect is a man who must have some mental grasp, but if this profession were to study the present work, the mistakes and alterations in building would be fewer. The architect claims that these cannot be avoided, but he is wrong in the claim. The man with a full mental grasp would not make the common mistakes that are now the bane of the profession. Yet there are some great architects who are able to carry a great work through without alterations.

Accidents, fires and mishaps of every kind may be avoided to such an extent that they would be practically eliminated from one's life, if the full scope of attention were given to their prevention. Most persons dread a fire; it is inconvenient and often dangerous. Yet 999 fires out of every 1,000 that occur are unnecessary. Even the incendiary fires may be prevented for the most part.

Let us look into the matter and apply the principles of this study. Mental grasp asks the following questions: Not what are the usual ways a fire may start or be started, but what are *all* the possible ways? Not what are the probable defects of building as to exposure to fire, but what are all the possible defects? Representatives of insurance companies call to inspect buildings and their normal or usual contents; they omit to report the abnormal contents, such as the rubbish that often accumulates, and many small matters that are responsible for the start of a fire.

It is this neglect that causes the loss, and not until men wake up their minds will they save themselves the annoyance and danger of fire. It is not intelligence to allow one thousand fires to take place when one is the full limit that should occur.

A man built two hundred houses to rent; the total cost being

a million dollars. The expense of insurance was such that he resolved to save it by adopting a plan that would make a fire almost an impossibility. In his leases he reserved the right to enter each house once a week for the purpose of inspecting its contents; with the further right of removing anything that his agent deemed dangerous as a possible cause of fire.

The lease also forbade the use of matches that exploded in lighting, like the usual parlor matches, and other kinds that throw sparks or brimstone, for up-to-date insurance companies and property owners know that such matches cause more fires than all else. The fire is generally of insidious origin. The friction of rubbing the match heats it; the heat causes quick expansion and explosion; the explosion throws the pieces of brimstone far and near, often twenty feet; these pieces of brimstone are, as a rule, unlighted, and they lie about in various places until mice or rats ignite them, or some one steps on them, when they burn and set on fire anything within reach.

These tiny bits of brimstone are not easily seen. One evening a man sat at work in a cellar and fell asleep. The noise of mice awoke him. He opened his eyes and looked about. He saw a mouse at the edge of a small pile of shavings; it picked up something that it found and started to gnaw at it; as it did so a tiny flame arose from the mouth of the rodent and dropped to the shavings; these caught fire; a pile of kindling wood lay near by; and all that saved the house and the wife and children from being burned to death was the fact that the man was on the very spot of the origin of the fire and put it out by quick action. Being interested in the question as to what the mouse had picked up, the man took the sweepings from the cellar floor and examined them very minutely with a glass. He found several small pieces of brimstone, any one of which might cause a fire under the same circumstances or by being stepped upon, or by having anything thrown on it in such a way as to make friction.

He then compared the brimstone with the different kinds of matches in use, and found that it corresponded with a kind that the janitor carried. After that he allowed no matches in the building except the kind that will not light without a box. This is the only make of matches that rats, mice and stepping on will not ignite.

It was this incident that came to the attention of the owner of

the two hundred houses. His agent saw to it that no employee of any tenant and no person living in any house had explosive matches on the premises; an increase in the rent sufficient to pay for the insurance being the penalty.

When the fire agent of the owner made his weekly visits, he went from the cellar to the roof in his inspection. He opened every closet. Some of the details which he had to grasp, but which were told to him by the owner himself who made the first and the sixth trip, may be mentioned as follows:

He saw a lace curtain at a certain window; he lighted the gas and opened the window; the wind blew the curtain to the center of the room and lifted it to the gas jet.

"In your absence some evening this window may be left open and the wind may blow the curtain to the jet, where it will catch fire; and the house will be destroyed without doubt. But who will know the cause?"

"That is so, but who would have thought of such a thing?"

It is the function of mental grasp to think of things that no one else would have thought of.

In an old pile of rags he saw danger from spontaneous combustion.

"Do you know that rags and grease or old, soiled articles of any kind containing carbon will catch fire and burn of themselves?"

"No, indeed, I never heard of such a thing."

"Well, this is a source of danger; have it removed."

"Who would have thought of that?" Yet many a fire has been started in that way, and proofs are abundant of the danger of leaving any rags or soiled articles around.

Then they came upon some excelsior in the cellar under a flight of wooden stairs.

"Have this removed," said the man.

And so he went all through the houses finding things that are causes of fires. When he got through it would have been a very difficult matter to have started a fire in any house, even by incendiary origin. He has never had a fire since he put up the two hundred dwellings, which was many years ago.

A few years ago a friend called our attention to the dangerous condition of a cellar in a building adjoining ours. We went into the cellar and found old boxes, piles of paper, rags and other

things in confusion; and suggested to the owner that, if a fire occured, he might be held responsible. He paid very little attention to it. The insurance company called his attention to it later on, but he did not pay attention to it. They withdrew the insurance, cancelling the policy. Then he had the cellar cleaned out in part; but the company would not renew the insurance, and when he applied to another company they inquired what his previous insurance had been and where placed. This led to an investigation, and he did not get insurance. The rubbish again collected little by little, as is its wont, and one morning he went down stairs to get something, lighting a match as he went into the cellar. A piece of the match flew into the pile of rubbish, which caught fire, and in a few minutes the whole building was a mass of flames from which nothing was saved. The loss was fifteen thousand dollars. It was not insured, and the man whose mental grasp was so entirely lacking as to make him a daf and probably also an OOL, paid the penalty of his gross negligence.

But this condition in one form or another is prevalent everywhere. Men are equally careless in other matters, and do not realize it or else take their chances in the belief that nothing will come of their neglect.

Most business transactions of the class that bring misfortune are due to this inability to see all that may happen; a failure to compass the whole situation. The fault lies with the mind in its weakness due to lack of right habits. The cure is to be found in the methods we have given here for the deepening of the processes of thought by acquiring mental grasp.

Most of the readers of this book who have very little of the essence that makes for success will ever do more than read it; the others will seek to help themselves to better things in this world, by taking up this study and putting it into practice.

It all begins, as far as this power is concerned, in the retracing exercises, after the tests of the first chapter of this realm of intelligence. Pursue the art of retracing until you have changed the habits of the mind so that this organ will grasp a mass of details in a second of time and dispose of them with accuracy in every detail. Shallow minds will find this an impossibility for a long time, but even they may succeed.

Think of the small minds that trifle away a month in deciding

what to do in a matter that involves two thousand dollars; and then think of the giant intellect that passes judgment daily on matters that aggregate millions of dollars. One is an example of care that may make many mistakes; the other is an example of mental grasp that will not make any mistakes. The little mind may be in the big head; and the big mind may be in the little head; for it is not a question of the brain bulk but of that inner self that has no bulk, but is all life and holds nothing of the material in its construction.

THE

SECOND INNER GATE

OF

INTELLIGENCE

CHAPTER FOURTEEN

The Reverse View

The Second Inner Gate to the realm of intelligence is the mental habit of taking a reverse view of everything, not for the purpose of adopting the other side, but to know what is there.

Nothing exists that does not have its reverse side. Nothing happens in business that does not have it. Nothing in social life can come to one's attention that is not at least two-sided.

The power that comes from the instant action of the mind in asking itself the question. What is on the other side? is so great that when once a person begins to adopt that habit it will never be abandoned.

We have had much to say of this faculty in the previous realms, notably in the first, and somewhat in the second and third. We can only lay down a few principles for guidance here, as the habit comes from a certain way of regarding whatever passes before the mind that has importance. Reference to the lengthy discussion of this proposition should be had, as it will be found in the earlier chapters of the book.

The following rules will be helpful:

1. The reverse view of a matter is that other side of it that may have interest or power to destroy the side that presents itself to you.

2. Every matter has two or more sides, according as it has two or more interests.

3. The mind generally accepts the side that it is naturally interested in, and has a desire to know no other side; and this leads to the mistakes and many of the great misfortunes of life.

4. The intelligent person is the man or woman who examines with the utmost scrutiny the reverse side of every matter of importance that comes before the mind.

5. This examining of the other side of a matter is called the reverse view.

6. The reverse view cannot be well taken from a single impulse or desire to do so, but must arise from a fixed habit of the mind which has come about by careful training and deep thinking.

7. This habit may be formed by cultivating it in all matters as a means of exercise, until it is established; then it will naturally act of itself in the greater questions that come before the mind.

8. The best of all ways to cultivate it is to make a minute of each thing you heard each day and then review them at night when you are at leisure, and turn them over so as to see and analyze their opposing sides. This is a very beneficial practice for the mind as well as the surest and speediest method of forming the habit referred to.

In this connection it is well to study the subject of Ool No. 26, the credulous person, in the preceding realm. The reasons and the advice there given are suited to the present chapter as well.

The mind will act more speedily when the habit of mental grasp has been acquired, and this should precede all attempts to take the reverse view of anything. Quickness of thought is what is needed, and accuracy springs from the depth of mind out of which mental grasp comes.

In taking this reverse view a few things should be well understood and we will summarize them as follows:

9. Ask the mental question if the party telling the thing is lying.

10. Ask also if the statement, if true in chief, may not be colored by the interest or bias of the party telling it.

11. Ask also if the statement, if intended as true, may not be repeated with errors because of the inability of the party who tells it to see both sides and thus to have a correct view of its details.

All facts and incidents that come to you are sent or delivered by some human being, except those that arise from your own experience.

There are therefore four classes of matters of which you take cognizance in the life that you live:

1. Those matters that you personally experience.
2. Those that are told you by persons who are untruthful.
3. Those that are told to you by persons that are biased.
4. Those that are told to you by persons that are mistaken.

You have then what you see, and what you hear, to make up life in all its parts.

The analysis of matters by this process will soon bring you to the truth and relieve you of much annoyance and fear as well as trouble that is unfounded.

Some person tells you that a friend has done great wrong and that you must avoid that friend. Your first duty is to ask the questions given above. What faith have you in the word of the person who repeats this statement? If you have no reason to doubt him, have you any affirmative reason to believe him? If both replies are negative, then proceed further and get at the person's real nature. This you may not care to do in his presence; therefore you must do as all good lawyers should do in their management of cases; find out what you can from other sources of the witness' character. If there is no opportunity for doing this, then cross-examine the person then and there. This does not mean to adopt the exact methods of taking the witness in hand that prevail in court, but you can do as many successful lawyers do, seem to talk to the witness in a social way and yet be cross-examining him. This is one of the most skillful of all the ways of getting at the truth.

You will soon know whether the witness is biased or not; also whether he is disposed to make a false statement; and it is a very easy matter to ascertain if he has a mistaken view of the matter.

His personal experience may be the same as yours has been in many ways or in lines of contact with impressions that may mislead. Let us see what mistakes you may make in your own personal experience. A man knows what he sees, for the senses are his own agents of fact. You are passing along the road close to the edge of the graveyard and you see a ghost. It is the ghost of

James Whittaker, who died two years before. You knew James very well, for you had often played checkers with him, and the last night you and he played together you won four games out of seven and you crowed about it to your wife. But James, he died soon after from the cold he caught that very night. So you know James and if any person should question your veracity or your ability to recall James' face and form, you would think that individual childish.

Moreover James was buried at the northeast corner of the graveyard, and the plot is quite a large one. From the northwest corner to the northeast corner is a thousand yards or perhaps more. As you walked along the road you did not see James' ghost until you got to the place that was nearest to his grave. James was always a careful person in life about taking too much exertion upon himself, and this trait confirms your belief in his identity, for he does not walk out of his grave to greet you until you are close to the grave itself.

He seems unable to talk, and his greeting is merely a sad look, somewhat like that he gave you when you won the final game and the rubber on that memorable occasion. The vision and the greeting are very brief as if time were an object. When you tell this fact of meeting James Whittaker's ghost all your friends seem to think that you have been mistaken. Later on someone comes to the town, a lecturer we will say, and asks in a public meeting for information on subjects of the kind, and makes the statement that there are no such things as ghosts. He even says that he never saw a person who was willing to stand up and declare that he had seen a ghost. All eyes are on you; a general coughing tells the lecturer that someone present is willing to do that very thing. The lecturer then asks for anyone who has ever seen a ghost to rise. You rise.

"Are you sure that you saw a ghost?"

"Yes, sir, ree."

"Did you hear it or feel it?"

"No."

"What makes you think that you saw it?"

"Because I know when I see things. I have eyes to use and when they see things I see them too."

This puts the lecturer at a disadvantage. It is not cross-examination; it is merely random questioning. Had there been a

genuine cross-examiner there he would have proceeded somewhat as follows:

"How far were you from the vision?"

"Fifty feet."

"How many times did it appear to you?"

"Only once."

"How long did the vision last?"

"Just about a second."

"It came and went like a flash?"

"Yes."

"Had you been past that place before?"

"No."

"Had you been in the graveyard before?"

"Yes, I had been to James' grave."

"But not along the shady part of the road outside?"

"No."

"Did you know from the outside about where James was buried?"

"Yes, it was dusk and I felt just before I got there that something would happen. Cold chills ran down my back."

"Then your nerves were somewhat unstrung before you saw the ghost?"

"Yes, that is it."

"When did you have typhoid fever?"

"How did you find out that I had had typhoid?"

"Never mind now. I will tell you later. But when did you have it? Within a year?"

"No, some four years ago."

"What day was it that the fever touched your brain and made you see things?"

"For several days I saw things."

"What did you see?"

"Lots of strange beings and lots of animals that I never saw before. You know I am not a drinking man, do you not? I never had such things till I got typhoid. They did not come from drink, if that is what you are after."

"What specially strange thing did you see when you had typhoid?"

"I saw a man nine feet tall, with his head in the middle of his

body and the arms on top and the legs under the head. Wasn't that a peculiar thing for me to see?"

"It seems unusual. This strange being that you saw must dwell somewhere. Have you any idea whether he is of earth or of some far away planet?"

"Neither. He was born in the mind."

"Oh, no; that could not be, for he was in the room, was he not?"

"When I saw him he came in and took a chair and then took my hand with one of his hands and looked at it with the eyes in the middle of the body. Then he gave a sigh and got up and went out of the door."

"So you see he was not of the mind."

"Oh, yes he was, for the mind sees things outside of itself. What it sees may be miles away in appearance and yet be just in the mind, like the man who has delirium tremens and thinks he sees snakes, but he does not for they are all in his head. He thinks they are in the room and crawling all over him, but that's all a mistake. They seem real to him, and yet they are in his brain. It is an inflammation of the brain-fibers, I have read."

"You are doing the talking and the lecturing instead of me. Won't you come up here on the platform and deliver the rest of your address in my place?"

"No, thank you."

"How about that ghost?"

"I saw the ghost for sure."

"Sure?"

"I saw it and that I know."

"But how about the snakes and the man with the head in the middle of the body; which was the more real the ghost or the man?"

"I do not know that one was any more real than the other. The ghost seemed real. I was not sick at the time, and when I saw the man I was quite ill."

"But you were very nervous before you reached the graveyard corner where Whittaker was buried, were you not?"

"I suppose I may have been."

The condition of the health or the nerves has nothing to do with the question of seeing apparitions. When once it is established that the brain is capable of seeing forms that are not in

fact present to the sense of touch, and that any of those forms may be born in the fancy, an affirmative explanation is secured which undermines all claims that ghosts are things apart from the dream of the mind. The ease with which sickness will excite the brain tissue and produce apparitions whether born in times of disease or otherwise, is most amazing, for there may be the slightest pressure from a drop of blood on the sensitive nerve of the brain that awakens a fund of creations that the mind may hitherto have been ignorant of.

A man declares that he knows there are such things as ghosts because he has seen one. Were it not true that he or some other person had seen apparitions just as real, we would be without affirmative proof that there is a creative faculty in the brain that builds these films of things and sets them out upon the atmosphere to be looked at.

Suppose this affirmative proof were lacking, even then what right would any person have to assume that it might not exist even if unknown to human intelligence?

Nearly all conclusions in occult science are unwarranted. Turn any of their statements around and take a reverse view, and they will not show substance. They may be explained away by other theories that are sounder than those they are used to support.

A man attends the sitting of some genuinely honest clairvoyant. About one in a thousand is honest. He gets word from some dead friend. The matters brought up are such as the clairvoyant could not have known of her own searching; as where men in England, meeting an American woman on her arrival, were told many things that she could not have known under any possibility. Her power of seeing into the thoughts of others proved itself. She also told them of relatives who had died, where they died, and what they had said and done when alive; the details of the events being conclusively beyond her power to collect in any way. She was a total stranger to them.

This much established the genuineness of her power. Then she proceeded to bring messages from the dead; the dead said they were dead; that they were in certain places and doing certain things and wished to have greetings and warnings sent to the living whose names and whereabouts they gave with certainty. It was then argued that this was positive proof of the fact that these dead people were still somewhere in the universe and were in

another state of existence; for, it was said, if they could tell where the living were when they were not on earth to see them, they certainly ought to be able to tell where they themselves were, even if they were dead.

People went away from these meetings satisfied beyond all doubt that there was another state of existence after this, and that these dead persons were talking from it. Indeed the mind of the listener and seer was convinced, and nothing could shake the belief.

Let us turn this matter over and look at the reverse side; something that these people did not do. The first side seems all right. Messages come from A. B. C. and D. stating that they once lived on earth and now had gone from this life to another and were still there. What does the believer hang his perfectly satisfied knowledge upon? Upon the talk and writing of this woman. Who is this woman? She is one who is gifted with the power to take thoughts from the minds of others. She can reach out with her mental processes and get thoughts from thousands of minds. She tells you many things that are in your brain and that you have not thought of for years. Some of the things she tells you have never been in your brain but have come from the brain of some person whom you know and whom she does not know, but they have come through your brain even if you did not know them, for you have set up currents of thought at some time with the absent party and in the exchange you have received mental impressions or indentations that you did not know of and had not dreamed of. It is a fact that you can get thoughts in your mind that you have no knowledge of, just as this clairvoyant has the mental impressions of thousands passing through her own brain awaiting some sensitive condition to give them life and speech. All that you need to make you a clairvoyant is the sensitive brain tissue that will arouse these thoughts that have come into your brain from the minds of other people. If but this little thing would occur, all persons would be clairvoyants.

As you have thousands of impressions in your mind that have come to you without your knowledge, and as the clear-seeing power of the gifted woman will see those impressions, it is no wonder that she tells you things that you do not know, but the truth of which you can prove by after investigation. This causes you to believe everything else that she says.

When she tells you that Mr. A. is talking, and you get the message, you believe that it is Mr. A. and that the dead man is actually speaking to you. Why do you believe it? Because she says so. You believe her. Why should you believe her in all things? She is merely a mirror, reflecting thoughts instead of pictures and faces. She is perfectly passive as far as her own volition is concerned. She talks what comes in and out of her mind. Much that she says is incoherent. Much is on the order of the parrot that says many things that are absurd, and that are contradictory. Any clairvoyant will contradict herself if sent back over the same things, and will still further contradict herself if again sent over the matter; and this variation goes on indefinitely. The few facts that can be secured, strange as they seem, are picked out of much that is incoherent. Thus the dead could tell many things about the living, all of which seemed correct, but they placed themselves in various situations almost agreeing to any wish or whim in the minds of those present. When asked where they were at the time and what they were doing, they gave answers that did not agree with those already given, and seemed to forget their previous replies if requested to go over the matter again and again.

Some persons seem anxious, when they get what is apparently a genuine reply, to let the matter drop without subjecting the spirit to that king of all methods of ascertaining the truth, the art of cross-examination. No spirit has ever yet stood the test of this art. They make the poorest and most unreliable witnesses on the stand that are known. One had given a reply in answer to the questions put to a genuine medium, and stated that he was living in a garden where everything was very pleasant, where there was no night, no day, no sun, no storms, no clouds, and nothing doing. He said he was very happy. The party who was answering had been a man who had had nothing doing during his life. The persons in charge of the test were desirous of having the interview end at once, but the sceptic persisted in asking questions, and had the spirit asked again where he was; this time he was on a globe of gold sailing through the sky; a very pretty idea, but it involved something doing. Again he was asked where he was, and he told the company that he was floating on nothing in the air and had been so engaged ever since a year ago.

It must be evident that these whims are dreams in the mind of

some one or more persons present, which the brain of the genuine clairvoyant reflects without tangible connection between the living and the dead. You may enter the room of such a medium and have no thought of the dead, and yet there may be in your mind many thoughts of the dead and living; there in that brain of yours may dwell the form, the image, the face, the manners of some man who died many years ago; and his voice may yet ring in the indentations of your brain and you have no conscious knowledge of the fact; and these things are fished out of your mind by the searching eye of the clairvoyant, much to your surprise; assuming that you find such a person of the honest type; a very great rarity, yet a possibility.

Yet this film of thought, this thin crust of proof which is as insubstantial as thought itself when on the wing, is to many minds substantial evidence of the fact that the persons dead are in some place doing the talking and are what they claim for themselves; all such claims of course coming through the brain of the woman who serves as medium.

This is the reverse side of the statement first presented in this line of thought.

It may be set down as a rule that no person has a right to draw so important an inference as that of spirit existence from any occurrence that may be turned over and reduced to doubt on its reverse side.

Examples without limit might be summoned to this discussion, but we will come to the life we are living and note the application of the doctrine to events that are substantial.

Reports that affect the name and standing of another person should always be turned over and viewed on the reverse side to see what they may look like then. Why are you being told this damaging thing about a friend or an acquaintance? The person who comes to you is either a scandal monger who loves to tell ill things of others; or else wishes to create a bias in your mind for some purpose of malice; or else comes to warn you of the individual so that you may be saved from injury. You must turn the matter over and look at the other side to see what of these things is true. If there is reason to believe that the conveyor of the ill report is a gossiper, then do not believe the statement; it should end there. You do not wish your food to come to your lips through a sewer, and gossipers are mental sewers, carrying nothing but

offal. They are earth's despicable host of carrion feeders, foul in mind and soul.

When the reverse view of any statement shows that it has come to you by the carriage of a sewer or by one who is biased, or who has not an affirmative honesty in the transaction, then set the statement aside as not proved. In the old Scotch law there were three verdicts; one of guilty, another of not guilty, and the third of not proved. The latter did not free the man's reputation, although it freed him. In scandal, let not proved be the verdict in the absence of any affirmative evidence of the truth of what is told you. It is by turning the matter around that you can find out whether or not there is such affirmative evidence.

In a business transaction where some proposition comes to you for action, turn it around and find out just what chances you are taking in the matter; if they are worth the acceptance of the proposition, then go ahead. Most business men see, after they have had the result forced upon them in its unpleasantness, the ways in which it might have been avoided had they looked into the matter, as they put it. Here is a case in point.

A merchant wished to sell at wholesale a large lot of goods with which he had overstocked himself. He was very anxious to sell, so much so that he would have taken one-half what he did get. A certain buyer came to see the goods, and found that they were offered him at a very low price, and he was anxious to buy. He did not dare to let the merchant know how anxious he was to buy, and the merchant did not dare to let him know how anxious he was to sell.

In this condition of mind the two men met; each keen and alert to know what the other would do. When any special sale of goods is to be made, the seller deems it necessary to offer a reason, a motive. This is seen in the efforts of some merchants to get trade by claiming that they have marked down their goods. One puts on tags bearing figures to show former prices, which figures are erased but are left plainly visible, while a new price is marked under them. Thus an overcoat bears a price-tag of $20, which is marked out by lines across it, and a new price, $8, is written on the same tag, which gives the impression to the would-be buyer that a reduction of twelve dollars is to be had. Bargains always attract the minds of the unintelligent.

An intelligent person does not seek a bargain as such, but may

take advantage of a low price which has been forced upon the owner; and as this rule of conduct is well known to the public, merchants make use of various motives for drawing trade. They know that if they can make the public believe that they are forced to sell they will get buyers from the disposition to take advantage of those who are in straits and cannot extricate themselves. Hence, one merchant is annually compelled to sell out his goods at a loss in order to get out of the building which has been leased. He advertises that he is forced to sell at less that cost because of "expiration of lease." Another says that "the building is to be torn down." Another claims that he "is going out of business." The public forget which is which and do not seem to harbor any resentment because the lease did not expire, or the building still stands, or the man has concluded to continue in business another year. The farewell tour of Patti was on the same basis; it attracts people to hear her who wish to secure the opportunity ere it is too late. Her "last farewell" was a delicate qualification of the strong advertisements of some years ago that announced the "positively last farewell."

To return to these merchants who were trying to fix a price for a large lot of goods and who were seeking some basis for action by getting at the real motive each of the other. The man who had the goods knew that he would not get a high price if he could not convince the buyer that he had a good reason for wishing to sell half a carload at one time; so he proceeded to make this point clear.

"You see how it is. I was offered this lot at a very large reduction if I would take enough to fill a car, and I wish to find someone who will share the cost with me and get the benefit of the reduction. Last year when I did the same thing, three of us went in together and got a carload and we all got the advantage of carload lots, as the prices and freight are much lower. This year I did not get anyone to go in with me because I was after a higher grade of goods than they can afford to keep."

This seemed very plausible; the buyer turned it over in his mind and looked at the reverse side; he asked himself why the merchant really bought three times as many goods as he would need; and he concluded that he had made the venture in a thoughtless mood, thinking he could make himself whole in time, or could draw trade by reason of having a better class of goods at

lower prices than his competitors. He concluded that the merchant was telling the truth and this gave him the basis for proceeding. If this man was over-stocked was it due to lack of trade, or to some fault to be found with the goods which was his real motive for selling and which was being hidden? This examination of that side of the question led to a very close inspection of the stock, which was found to be all right. This gave him another clue to his course. The price asked was low; but it was his business to buy as much lower as he could. Now how anxious was the merchant to sell? Had he any real fear that he would lose a large sum of money if he did not sell the surplus stock in bulk and at once? Was he in need of money to pay his bills and must he sell at a sacrifice in order to get the money? Here was a new clue to work on, and he would try it to see what the motive of selling really was. So the buyer said:

"I may buy this lot from you if we can agree on a price. I regret however, to say that I cannot yet see my way clear to give anything like what you ask. Then the terms of payment must be considered. You know that I cannot give notes, as I do not like to have my paper out; and I may not be able to pay for them right away, say not for two or three months, but I will add interest after thirty days, if we agree on a price."

The merchant, no matter how much he might have needed the money, and he did need it as a matter of fact, was yet sensible enough to know that this move on the part of the buyer was intended to find out if he, the merchant, was sorely pressed for cash. He was equal to the occasion and replied:

"The matter of time may be arranged in any way that suits you, as I know that you are perfectly good for any amount. You can pay in two months if you wish, but interest should be added from today, as I wish to make the price a cash basis."

This reply was a surprise to the buyer. In it he saw the fact that the merchant was either bluffing or else was willing to wait for his money and did not need it at this time. As he had found the man honest in two respects in the beginning of the affair, he concluded that he was telling the truth when he said he did not need the money. Then he could not see why the man was so particular about the interest for one month, when the slightest variation in the price of the lot would more than overcome the interest for six months. This he turned over and it led him to the

conclusion that the merchant was after a very close trade, probably because the goods could not be sold for less. He called for the bills of purchase, and they were shown to him. Then he thought that he would try to ascertain if the merchant was getting an advance of one hundred per cent on the portion of the stock that he had kept for his retail sales, and would therefore be in a position to sell the balance at a very great reduction and yet make money on the whole transaction. This he felt was the crucial test. He said nothing but quietly walked through the store and examined the tags that were on the goods of the kind referred to; and to his surprise they were offered at retail at an advance of just ten per cent over the cost. He then said to himself that the merchant could not afford to sell the balance at a very great reduction. He wondered for a moment if those tags were genuine or if they had been made up for the visit; this was looking at the reverse side; and as he had come three days sooner than expected, and as there were hundreds of tags, he came to the conclusion that the prices so marked were genuine. This prepared him for the end of the transaction. It was a conflict of keen business minds.

"I cannot give you the price you ask," he said, "for I do not know where I could place the goods. But I will take them at a discount of thirty-five per cent from your asking price, or I will let the matter go till I examine some other lots elsewhere, as I am told that there are great bargains to be had."

The merchant turned this matter over and concluded that it was like the offer to pay in two or three months, an attempt to see how badly he wished to sell the goods; and he acted as he had concluded.

"I shall be pleased to have you look over the other lots; and you must come back and compare them with this lot. I cannot take less than I have asked for them."

"What is the best you will do?"

"I will tell you; if you wish three months' time for payment I will knock off the first month's interest. I cannot afford to do this but I will do it."

"What will you take for the lot if I pay you cash down today?"

"I will take off three per cent."

"I will take them if you will take off five per cent."

"Well, if you will help me out another year when we buy the car, I will take your offer now."

"I will see what we can do another year."

And he paid cash down fully twice as much as the merchant would have taken had he been unable to get more.

After the transaction was ended and the buyer had gone the merchant took off all the tags and put on those that belonged there, in which the prices were doubled. He had turned the matter over in his mind days ago and had come to the conclusion that the buyer to whom he had been writing might come without notice, and might also want to see for himself what the merchant was making in his retail sales, as this would show how much of a loss he could stand in the selling of the portion that he offered in bulk at wholesale.

All through this transaction the merchant had put into practice the rule of looking at the reverse side of every step of the affair and fortifying himself against the moves of the mind of the buyer.

THE

THIRD INNER GATE

OF

INTELLGENCE

CHAPTER FIFTEEN

Occupying Another's Mind

When one person is desirous of agreeing with another the mind of the former may take one or two positions. The first is a voluntary acquiescence in the line of thinking that is being pursued by the other; the second is an involuntary acquiescence. These two positions should be borne in mind at all times; and you should know whether the person to whom you are talking is agreeing with you voluntarily or involuntarily. You should also know whether you are agreeing with him, and in what way. This involves six positions:

1. Does he think as you lead, or otherwise? If in harmony, is it due to—

2. A voluntary effort on his part?

3. An involuntary effort on his part?

4. Or do you think as he leads, or otherwise? If in harmony, is it due to—

5. A voluntary effort on your part?

6. An involuntary effort on your part?

When two persons are each seeking to gain supremacy of attention or of interest, it is natural for each to be in the position of 2 or 5, which is a voluntary effort to think in harmony with the

other. When the effort is voluntary, it is a keen mental contest to accomplish two things:

a. To ascertain the purpose in the other's mind.

b. To mold that mind to your view.

All business men parry. In fencing, or in sparring, wrestling or sword-fighting, much of the work is devoted to parrying or its equivalent, the purpose being to measure the intentions and ability of the antagonist. Not only before a decisive motion is made, but between such motions, blows, thrusts, lunges, etc., the opponents parry. Otherwise the contest would be a blind struggle.

If you will watch two business men come together in the beginning of an attempt to buy or sell, you will note the parrying in a mental effort to understand each other. Where one is the decided superior of the other this preliminary is very short, often but a single remark. In the retail trade it is necessarily omitted, if the merchant is very independent. Most store-keepers, however, know that a caller may become ashamed when rebuffed after an attempt to secure goods at a reduction, and they try to let each person depart in a mood that will not preclude a future visit to the store.

Absolute independence does not pay in the long run in any business or profession. It is never necessary to leave a sting in the mind of another person, no matter how unfair that person may be. Adroit management will overcome almost any tendency toward unpleasantness.

Here is an example of the way in which the buyer who wishes reductions may be allowed to depart without ill-feeling. He sees a hat that is marked three dollars, and asks:

"What will you take for that hat?"

"Three dollars."

"But that is all you ask for it."

"We have one price for all our customers. We used to come down on everything to please a certain class of people, but we drew an entirely different kind of patrons then. They were satisfied with inferior qualities just to get something off. It seemed to please them. We make no more now on our goods, but our purchasers are better pleased."

"How is that?"

"They see the goods at home and elsewhere, day after day, in comparison with the goods their friends buy at reduced prices,

and they come back to us every time. I often hear them say they do not want to trade at a store that has several prices."

This leaves no sting; it teaches a wholesome lesson; and generally effects a sale. It is that form of mental magnetism known as occupying the mind of another. It began with parrying; this was over in the first three sentences of the conversation; then the store-keeper proceeded to occupy the mind of the buyer and to do his thinking for him. This he accomplished by an interesting bit of explanation, occupying about thirty seconds, or less time than it generally takes to sell any article.

Had the store-keeper been of another kind, or had his smart clerk been there, the matter might have proceeded as follows:

"What will you take for that hat?"

"Three dollars."

"But that is all you ask for it."

"And it is all we want for it."

Or it might have proceeded as follows:

"What will you take for that hat?"

"Three dollars."

"But that is all you ask for it."

"Look here! You are in the wrong store. You mistook this place for Sheeny Isaacs down town."

In either of the latter cases a sting is left. In the first instance the merchant is almost sure to make his sale at full price; but in the others he loses a possible customer for years and all he gets for his smartness is the chance to tell his family and acquaintances that they "ought to have seen the man git, when I told him the shortest cut to Sheeny Isaacs." The world is full of such merchants and clerks.

Other methods are seen in the following examples:

A man who does not like to be thought of as dishonest by reason of selling the same quality of goods at several prices, such as ten dollars to one customer, nine to another, and six to another, but who nevertheless does not propose to lose a sale if he can avoid it, proceeds in this way: He has a back room separated by a thin partition, where a clerk is at hand to duplicate anything desired. This clerk must hear what is said and see what is done in front; then on a signal from the man in front who is making the sale, the clerk gets the duplicate article in the rear room without being observed. Then the following colloquy occurs in front:

"What do you say you ask for this?"

"Twenty dollars, and it is cheap at that price."

"I can get it for less in the next street."

"You can get something *like* it for less, perhaps, but compare the quality, my friend. The quality counts. We sell a better grade of goods than you can buy in that street."

In the meantime the caller who has made up his mind to buy the article for sixteen dollars, has put that exact amount in his right hand vest pocket. The merchant withdrew to allow him to do this, as he knows human nature quite well. From a hidden position in the store one of his clerks saw the man count out sixteen dollars, so he knew that was the limit he could expect for the article. He now was compelled to decide whether he would sell it for that sum or let the caller go. His tag told him that the cost price was twelve dollars.

"I did not wish so good a quality, but you have nothing else I like. I brought this money with me, and I will count it out."

"We have but one price, sir."

Just then the trained clerk stepped up and whispered something in the ear of the merchant.

"Is it damaged! What damaged it?"

"Water," said the clerk. "You can't see where it was, but the insurance company paid loss on it of about ten per cent."

They went back to the room where the exact duplicate was found, and the buyer looked it over. He could not see where it was damaged, so he bought it for sixteen dollars.

This plan was pursued constantly by the merchant, and completely captured the mind of every buyer. Its method is to excite interest in the thoughts of another. It works when the interest is of a degree sufficient to absorb the attention. Here are a few leading principles:

FIRST LAW

If you wish to know the purposes, motives, reasons and tendencies of another's mind you must think as that person leads; but your thoughts must be voluntary.

SECOND LAW

If you wish to lead in the thinking, your own thoughts must occupy the mind of the other person, and the latter's thoughts must be involuntary.

These two laws have much to do with the work before us, and they should be well understood. It is not by any means difficult to think as another person leads; the only danger being that you may forget the necessity of keeping your own thoughts voluntary. The lead is taken by some person who seeks to interest or to convince you. The subject under discussion may not be of importance to you, in which case you should give it no attention. But if you have a desire to know what the person has in mind behind what he says you should follow his lead, but do so voluntarily.

The reason for following the lead is to get in harmony with his thoughts; to let your mind run upon the same mental-waves that he employs, and thus secure the same impulses that direct those waves in his brain. This is known as intuition and introduces one of the most wonderful of all the phenomena of the mind. It is fully treated in the realm of intuition. That power lets you look into another's brain. In the present realm of intelligence the purpose is to show in what way you can take the lead of another person's thoughts and keep them involuntary. When you follow the lead of another person he is setting the thoughts and you are going along with him but should do so voluntarily; and when you set the lead you should secure his following but should endeavor to make it involuntary. Is this distinction fully understood? It is an important one.

We will restate it: In proportion as you yield an involuntary following to the lead of another person's thoughts, in the same proportion will he have the advantage of you; but in proportion as you compel him to involuntarily follow your lead, you will have advantage of him.

This seems hard to understand, but it is not at all hard to put into practice. Suppose Mr. A. is trying to convince you of a certain thing; he will make an effort to get you to follow the lead of his thoughts and to do so involuntarily; this he will do whether he ever heard of this course of study or not, for the practice is as old as the human race. He knows, by intuition if in no other way, that your mind must be completely occupied by his thoughts or he will not be able to convince you and to have his way in the argument or persuasion. He therefore seeks in some way that to him seems best to get full possession of your mind. If he does this, he will have the advantage.

To prevent giving him the advantage, all you have to do is to follow the rule that you must not follow him involuntarily. It is perfectly safe to follow the lead of his mind if you do so voluntarily but not otherwise. This one distinction is the whole struggle, and you should never lose your grip upon a voluntary action of your thoughts.

The way to keep your mind in a voluntary condition it to talk mentally as he proceeds, and to use the habit of looking at the reverse side, which you have learned in a previous chapter. Let us take an example of this practice and apply the law stated.

We will first return to the practice of merchants of securing business by tricks that are getting quite common. One is the effort to attract the class of people who buy goods that are supposed to be bargains. If you convince the public that they are getting bargains they will buy many things that they do not want. The reason for this is the fact that the people of this country are bent upon the use of sharp methods in trade, and it is considered sharp to take advantage of another's loss or mishap. This idea occupies the mind of the buyer and he is quick to act when his mind is thus engrossed. To get his mental condition into the mold of the merchant's mind is the chief part of the transaction. This mold is the thought that the goods must be sold at a reduction. To prove that they must be so sold some reason is necessary. This reason is being thought out every day by the merchants who seek their trade through such channels; and the records of business life in all the cities and towns show that some of the leading store-keepers are willing to resort to it. It has paid; it will continue to pay until the people find out that they are the ones who make the sacrifice.

The man who sells clothes has suits or a line of goods that he claims have been damaged by fire, or by water. Once in ten thousand times this claim is true; but he knows that most persons do not wish to buy clothes that have actually been burnt, so he will smoke the pile each morning, and leave one burnt suit on top, while all the others are in perfect condition; or he will pour water on the top suit and on the edges of the others, all of which becomes proof to the buyers that the goods are damaged; this idea takes possession of their minds; and as long as it occupies their thoughts the chances for selling them goods are always strong.

If you were disposed to make yourself free from the imposition, the way for you to do it would be to follow their claims with a vol-

untary action of your mind, and this would proceed somewhat as follows:

"This suit is for sale at a bargain," says the merchant.

You say mentally that he claims that it is for sale at a bargain, but he is in business to make a profit. This can be said as rapidly as he can talk. You are thus following his thoughts, but you are not yielding yours to him in an involuntary manner, for to do so would be to allow your mind to be led by his. He goes on:

"The reason for selling the goods below cost is because they have been damaged by water. They were taken out of the fire before the flames reached them, and they are as good as if they had not been exposed to the water."

All this time you are repeating his thoughts as yours of course in your mind, but this repeating of them makes them your voluntary thoughts. You are also saying mentally, or should so say, that the man is after a profit; he cannot get a profit if he bought the goods for more than he asks for them; therefore he must have got them for less than he is now asking for them. If he got them for less, how did he do it? He either bought them from some dealer who had a fire, or he is selling an inferior grade of clothing. All this takes less than one-tenth of a second to think of. The merchant goes on:

"I could not sell these goods at this price if I had to buy them at the regular wholesale price."

This you also follow, and you then say that he did in fact buy them at a lower price than he is asking for them, as you had supposed. If so, then did he really buy damaged goods at a bargain which he is giving you the advantage of, or is it the fact that he bought them in the usual manner for the usual prices, and is now making you believe that they are being offered at low prices, when he is charging a high price for inferior goods?

At this time your thoughts will have struck the thought waves that he is using, for you have been thinking in many directions at once, and can hardly avoid coming onto his thought waves. The very second that you do, your mind will then take up his thoughts, for when two minds concur upon the same thoughts, their combined power is multiplied very fast. As soon as your mind has thus turned into his lines of thinking, intuition does the rest; you seem to see that this man does not pay a high price for clothing; that he has some way of finding lots at great bargains, even in the

usual run of trade; that clothing is not very expensive at best; that the cloth of a suit of three pieces may not cost the maker of the suit more than five dollars, including the lining, and when the retailer asks thirty or forty dollars for it he is getting an enormous relative advance; that most suits that sell at retail for thirty dollars may not cost more than twelve dollars, which would allow the retailer to drop his price down almost one-half and yet get a living profit; and so forth. All these thoughts may not be passing through the active brain of the merchant, but they are pieces of information known to him, and remain semi-active in his mind, for he never begins to talk sale until he knows the exact cost of the article as it came to him, and he must have a semi-knowledge of all this train of thought.

The result of this process is to save you from being imposed upon. At no time has he occupied your mind. He tried to do so when he showed you the dampness on the cloth or the smoke on the top suit. You followed the lead of his thoughts, but you did so voluntarily and thus never got in his control.

The custom of making an assignment which is being employed very much now, tends to mislead. The firm that fails and turns its property over to an assignee who carries on a retail business ostensibly to sell out the stock, is a familiar acquaintance to the public. The failure generally follows the holiday trade when the re-action in business sets in. The assignee is often a clerk, but sometimes an outside party. If the failure is the product of some wholesaler, a member of the latter's firm may be made the assignee. The assigning firm may be employed by the assignee, or may remain at home enjoying a post-holiday rest for a few months.

This kind of a "bargain" is planned almost a year in advance. The store is tremendously stocked with goods; the variety is great; the purchases careful; and the display most inviting. The holiday trade runs through the latter months of the year. If the stock is greatly reduced in that period, profits of ten, twenty, or even forty thousand dollars may be harvested and the money placed in bonds and these laid away in safety-deposit boxes free from pursuit. A new supply of goods will be bought so as to refill the store; the chief wholesaler being in the plan.

Then comes the assignment. Then the assignee's sale. The public gets an idea that great bargains are being offered, that a fine stock of goods will be sold for a song, and they flock to the store.

If everything goes well this stock will be sold and replaced, and other supplies will follow until the quantity of goods on hand will have been disposed of many times. The public are buying goods at the front of the store, and the failed firm, if on hand at all, are receiving wagon loads of new goods at the back door, which they are rushing in to take the place of those sold.

To use a popular term, "those sold" are the dear public; for many of the "bargains" are being paid for at dear prices. At an assignee's sale recently a gentleman bought a pair of solid cuff-studs for nine dollars. Being made of ten karat gold, or less, they did not have a real value of more than one dollar. The "assignee" made a profit of seven dollars, which would allow the other dollar as the wholesaler's profit of one hundred per cent.

Many of the assignees' sales continue for months. The creditors are paid in full, for there is generally one wholesaler as the chief creditor. In fact these wholesalers are the prompters of this kind of profit-making. The public are completely fooled. Not one in a thousand ever doubts the genuineness of the failure. The method is such that it takes full possession of the minds of the people. We call it the power of arousing interest sufficient to absorb the full belief whenever it is thought of at all.

There are many ways of

OCCUPYING ANOTHER'S MIND

and we will enumerate them as follows:

1.—INTEREST.
2.—SYMPATHY.
3.—KINDNESS.
4.—POLITENESS.
5.—GENEROSITY.
6.—SENTIMENT.
7.—HUMOR.
8.—SEXUAL STIMULUS.
9.—SENSITIVENESS.
10.—ACCUSATION.
11.—CHALLENGE.
12.—THREATENING.
13.—HARMONY to SHIFTING.
14.—SELFISH STIMULUS.

These fourteen methods of occupying the thoughts of other persons' minds have been employed from time immemorial, although those who have employed them may have been largely unconscious of their use. Still, when a person seeks an advantage by an appeal to the sympathy of another, it can hardly be claimed that the appealing party is unconscious of the use that is being made of that method of securing advantage. Sympathy is the basis of the most common of all methods in use.

All students of mental magnetism must now do four things:

1. *Commit to memory the fourteen methods of occupying the minds of other persons.*

2. *Learn the exact nature of each.*

3. *Be on the constant lookout for them when used by others.*

4. *Employ such of these methods as may be found necessary in your efforts to gain control of the thoughts of others.*

All these things are very easy to do. There is none of the depth and difficulty connected with them that are found in the practice of mental grasp, especially retracing.

By this time you will begin to see that there is a power that is higher than personal magnetism. The latter is a nervous force that helps on all of these mental agents and undoubtedly quickens their development and their uses. But when any one of these fourteen methods of absorbing the attention of another person is placed against the greatest degree of personal magnetism, the latter gives way.

Establish a partnership between these mental methods and personal magnetism and you have a combination that knows no master; for the history of successful men and women is full of this proof.

It must not be presumed that so great a power as that of personal magnetism is to be laid aside for that of mental magnetism. Each has its special advantages, just as printed matter, writing and spoken language are each important, although what is well spoken is more effectual than what is printed or written. Yet we do not discard these latter agencies of communication. Mental magnetism is the superior of all other influences.

We wish you to commit to memory the fourteen methods of absorbing the mind of another person, even if you never use them all, and may never have an opportunity of defending yourself against them all; it is well to know what they are, and to have

this knowledge in hand every moment of your waking hours. It is all that we shall ask you to memorize; it is briefly done, and is of value to your mind, no matter what use you may make of the system.

The proper way of fixing these in the mind is to divide them into groups of seven each, and stating each group easily and without hesitation in every way that is possible. One of the best means of making the brain-tissue strong is to reverse the way of stating anything, and to mix the order so that you will not parrot the details as when you repeat them without your mind on them. If you know some poem or selection and can say it as well with your mind on something else as when you are thinking of its ideas, you can bring back the mind upon it by changing the principal words, or about one word every line; this will prevent wandering of the thoughts that is so injurious to the brain, and that eventually leads to paresis.

The first seven of the methods of absorbing the thoughts of another person are: INTEREST, SYMPATHY, KINDNESS, POLITENESS, GENEROSITY, SENTIMENT, and HUMOR.

The second seven are: SEXUAL STIMULUS, SENTIMENT, ACCUSATION, CHALLENGE, THREATENING, HARMONY to SHIFTING and SELFISH STIMULUS.

a. Repeat all fourteen from first to last.

b. Then repeat the first seven.

c. Then the second seven.

d. Then the first fourteen from first to last and at once from last to first.

e. Then the first seven and back from seven to one.

f. Then the last seven and back from fourteen to eight.

g. Then all the odd numbers from one to thirteen.

h. Then all the even numbers from two to fourteen.

i. Then all the odd numbers forward and back; that is, 1, 3, 5, 7, 9, 11, 13, 11, 9, 7, 5, 3, 1.

j. Then all the even numbers from two to fourteen and back, that is, 2, 4, 6, 8, 10, 12, 14, 12, 10, 8, 6, 4, 2.

Then take pieces of paper with the fourteen numbers on them and have them in such condition that they will not be soiled, so that you may carry them with you at all times. Draw by chance one of these fourteen slips, see what the number is, then recall the name of the method and at once aloud state the nature of

the method, in what way it may be used by others to your disadvantage and in what way you may use it for the purpose of securing control of the thoughts of others.

Do not forget to include the great distinction that when you follow the lead of another mind you must do so voluntarily, and when you lead another mind the latter must do so involuntarily. You may ask yourself the question how you can do this with reference to another person, when you yourself shut against him all chance of his influencing your own mind.

The answer is that the other person may not be a student of these pages and may not know how to defend himself; or, if a student, he may be careless and inattentive. It is true that, if everybody were to learn this method each mind would offset the other; but this chance is so slight that you will very likely not find a worthy antagonist in one instance in a hundred. Even if each and every mind were able to offset all others, the result would be the very best for the people, for it would compel all persons to be honest, and this change would revolutionize the nation which is now passing into the twilight of dishonesty as a whole and as individuals.

To establish a universal reign of honesty in any community would help on the time and tide of a better life and greater happiness as well as security and contentment. What this study may accomplish, no man can at this time predict. It may awaken the people, or it may be helpless against the gathering gloom of the times.

NATURE OF EACH METHOD

The first of the methods is INTEREST. This does not refer to the personal interest of the other party, but to the apparent value of the material in the mind of the speaker from the standpoint of merely holding the attention, entertaining, or instructing.

The one question is: Do you interest the person to whom you are talking, or is your subject of interest to him? It has no reference to the query whether it is of interest to him; for that comes under the head of the fourteenth method. Speakers try to interest their audiences, advocates seek to interest the juries, preachers make efforts to hold the attention of their congregations by keeping them interested, teachers are working to the same end, and business men know the necessity of arousing interest before they

can draw trade out of the usual channels of the day. Every lady in society likes to know that she interests those who are in her presence.

This quality of mind is of every grade, and the success it has is dependent upon the degree of interest that can be aroused. We have already discussed it in the early part of this chapter. Nothing more is needed except to say that the art of being interesting is founded upon the following laws:

1. Let the matter be of value to both parties, and so appear.
2. Avoid all artifice and all display of insincerity.
3. Come to the point and stay there.
4. Be strong and rugged in form of speech, and not coarse, flippant or affected.
5. Let the matter be full and meaty, not thin and shallow.
6. If it is necessary to fortify the point, let it be done by collateral matter that is seen to be applicable, for the habit of departure from the main point of interest is so common that all appearances of wandering are likely to decrease the interest.

The second method is that of SYMPATHY.

This is an appeal to the tender emotions of those who have known what suffering is, or who have heard of it and been stirred to the inmost nature by the recital. So common is this feeling that any beggar a few years ago could have made a fortune by the tricks that are now so well known that they do not catch any but dafs and ools. These tricks consisted in cutting off a finger, or putting out an eye, or making oneself blind, or maiming the body, or doing something that presents the appearance of being crippled or hurt; and the people are aroused by feelings of sympathy to such an extent that they pay thousands of dollars yearly to these professionals. The result is that the beggars live like princes while those who contribute to their income may not have enough to keep the wolf from the door.

It is probable that sympathy will do more than any other thing to drive thoughts out of the mind and to fill their place with the purposes of those who arouse the sympathy.

It is the one common method that has been in use for ages.

Women know its value when they shed tears; for brave men

who have been able to withstand the seductions of coaxing and pleading, and braver men who have been to war and stood unstirred before the mouth of the cannon, are melted to the earth by the tears of women. Who can withstand these tears? And what woman is there who cannot shed them at will? A wife or a daughter, a sweetheart, or a sister, who is not able to win her way into the hearts of obdurate men by shedding tears copiously, is false to the nature of her sex and should be placed among the dry fossils of the past. It does a man good to see a woman weep, to take her in his arms and soothe her, and to make speedy reparation for the wrong he would have done her by selfish denial of her request (or whim). The sweet showers of April are not more mellowing than these tears; then is the producing season, and woman produces the money or the favor with equal ease. Who can resist tears? It is useless to scold her if she is to weep, for the scolding will sound harsh and discordant against the tenderness of her melting mood.

All thorough women are actresses when it comes to the art of shedding tears. The only unpleasant part of it is that the false and criminal woman is even more of an actress; she can commit any kind of a crime, and if not caught red-handed, or often if so caught, she can droop her eye-lashes, cast her pretty orbs down, let the cheek rest upon the hand, and amidst the blazing glory of her moistened eyes and the demure softness of her glances, she can turn a jury so far from the course of right that they have not the power to get back again. This has been the history of jury trials for centuries; and if the women who have been so fortunate in punishing innocent men while they have escaped, could lay open their consciences to the light of God, where these jurors could see the black mass of deceit, these OOLS who sit in judgment on mortal affairs would never look again upon the cause of woman without applying the same rules of evidence and sense to one sex as to another.

In no department of life is there such a miscarriage of justice as in a court of justice. The lawyers are to blame, but they are there to win their cases, and this is an age of moral decadence; the judges are to blame but they dislike the ill-natured criticism of the public; the public are to blame, but they don't care until the hurt hits them; the legislatures are to blame, but they seek to amend the law by appointing lawyers on the amendment commis-

sion, on the same principle that sick men are given full power to cure themselves if they wish to and know how to; or that the Empire of Turkey is allowed to remedy the evils that she casts upon the whole civilized world.

The power of sympathy over OOL juries is too well known to be expatiated upon; but a single case will suffice. It is taken from an account given in a Chicago newspaper.

This paper, in some account of John McSweeney, a famous Ohio lawyer, quotes him in saying: "As a rule I believe that lawyers do not watch the jury-box closely enough. I've seen many a case talked to death after it was won. I study my jurors from the very beginning of the case, and believe I can tell pretty nearly what they are thinking about. Whenever I find that the jury is with me I quit, no matter where it leaves my speech. I've often stopped speaking even before I reached the summing-up point. This may be dangerous to a man's reputation as an orator, but it doesn't impair his usefulness as a successful attorney."

Mr. McSweeney believed in winning his case and spoke to the jury with that single end in view.

On one occasion he was engaged as counsel for the defense in a California murder trial. The case looked hopeless. Not a link was missing in the chain of evidence which the prosecution had welded. To the surprise of everybody, Mr. McSweeney submitted no evidence for the defence. Believing that the case was won, the State's attorney made only a few perfunctory remarks in conclusion, and then the great Ohio lawyer faced the jury to make the concluding argument.

He began in a quiet, friendly, conversational tone, such as one might use in discussing the weather. No reference was made to the murder, even indirectly, but the boyhood of the prisoner was quietly and rapidly sketched with a master-hand—his school days, his embarkation in business, his love affairs, his courtship and marriage, his struggles to earn a little home for his wife and his loved ones.

The jurors were deeply interested and followed the narrative intently. Mr. McSweeney stepped closer. In a manner which seemed almost confidential he drew a vivid picture of a pretty country cottage with a dooryard bright with flowers and roses climbing over the porch. Within he showed a faithful and loving wife preparing supper—the table partially set, the tea-kettle

steaming and singing on the stove. On the dooryard gate three ruddy-faced youngsters were swinging and looking up the road to see who should be the first to catch a glimpse of "papa" coming home to supper.

Suddenly the speaker stopped. Drawing himself up to his full height, he exclaimed, in a tone which startled the whole court-room, "Gentlemen, you must send him home to them!"

The effect was electrical. A roar of applause followed, and one old grizzled juror, brushing away a tear, blurted out, "We'll do it, sir, we'll do it!"

Mr. McSweeney instantly stopped and sat down. The jury brought in a verdict of acquittal without leaving their seats.

Foremost among those who pressed forward to congratulate the eloquent Ohioan was the prisoner himself, who, with tears streaming down his cheeks, wrung his counsel's hands and thanked him again and again. But between his sobs he managed to say:

"No other man in the world could have done that! Why, sir, I have no wife nor children; I never was even married, you know."

The foregoing account is taken word for word from the paper referred to, and it has also appeared in other periodicals, in the East and West. Whether it be true in every particular or not, an old lawyer who had knowledge of a case like that, vouches for his personal knowledge of a similar trick being played on the jury. He also cites fifty-eight cases where, to his personal knowledge, jurors have acquitted from feelings of sympathy and directly contrary to the evidence. It is, of course, perjury in the jurors to so disregard their oaths, but what are you going to do when the power of sympathy takes from them the ability to think for themselves? If you wish any proof of the fact that the whole mental contents of a person may be driven out of that person's brain, you have it in the records of juries. And on these juries are men of great business ability at times. While the controlling members of jurymen are almost always OOLS, yet there are men on each jury who may not be so classed; yet they give way to the same powers that drive the thoughts out of the brain and allow some other person to occupy their minds.

This fact is proved in countless numbers of cases. You may seek the reason, and not be able to satisfy yourself that you have found it, but you cannot deny that such a power is common and fells strong men and women by its subtle art.

The third method is that of KINDNESS.

As long as it can be made to seem sincere, it has great influence over others. The illustration we gave of its use in a previous chapter where we showed the manner in which the retail merchant succeeded in selling the hat to the man who sought a reduction in the price, is a plain example of the power of kindness.

An independent demeanor does not pay. People are compelled at times to deal with those who are arrogant and haughty, and who attend to as few or as many of the wants of others as they choose; but even the railroad magnates and the metropolitan merchants find that it has not paid them to so conduct themselves that their patrons are hungry for revenge. The railroads have been unnecessarily arrogant at all times; more so a few years ago than now; but their officials and employees are still given to the habit. A man so small in his own community that he cannot get credit at the corner grocery goes into the service of some railroad, is clothed with a little bit of authority and soon asserts his haughtiness in proportion as he lacks the ability behind it. This spirit he has drunk in from those above him. Railroads care no more for the comfort and convenience of their patrons that they are compelled to care by the necessity of encouraging travel.

Here is an example: A certain railroad advertises train service from the city of Chicago to the city of New York, and the time-tables as well as the agents in Chicago state that the run is continuous. You buy tickets through to New York and board the train at Chicago. At Pittsburgh you are compelled to get out at daylight or before and hunt another car; and the chances are that you will not find a seat in a parlor car, nor is there any way of getting it in advance. But in case you do find the seat, you have to change again as soon as you get to Washington. If the Chicago train gets into Pittsburgh very late, the other train has gone and you can wait there as long as you please but not as briefly as you please; although you have bought a through ticket from Chicago to New York. Then if your train gets into Wash-

ington late, even a half hour late, you are allowed to sit in the station there, and a very shabby one it is, until the midnight train leaves; although you bought a through ticket from Chicago to New York. We have had many friends and acquaintances encounter this delay; the train they were to connect with had left for New York; and they had to sit from about five o'clock till after midnight in a dirty station waiting for the next train for their destination. They not only never used that road again, but saw that their friends understood the way passengers were treated. When a man of prominence laid these facts before a high official of the road, that employee told him that he would look into the matter, which he never did. The result has been a general tendency on the part of the public to avoid the road itself; and, when it was later on found that the road was in control of its rivals, the people who patronized these roads abandoned all travel that way, and now make their New York trips by the northern routes.

Kindness to the public would have put millions of dollars into the treasury of that road that now go elsewhere. In cases where railroads have been friendly to the interests of towns and cities, as in protecting life, the people have responded by greater patronage. The idea that they have to do a certain amount of traveling anyway is false; for we took a vote of the people in several parts of the country to ascertain to what extent the railroads were patronized in localities where they were hated, and we found that there were many occasions when the people refrained from travel altogether rather than pay money into the hands of a corporation that was despised. In one county it was shown that the travel fell off sixty-eight per cent during three years when the people were at odds with the road because of the latter's refusal to put in gates at a station; and that when the gates were put in the travel resumed its former normal condition. This shows that people may make up their minds to spend their vacations at home or nearby or at camp by wagon road, or may do their buying by mail or agent, rather than pay cash to a road they do not like. Then after a great disaster the people stay at home to much greater extent than ever before; and this shows that travel is not a necessity.

It is in business, in teaching, in the professions and in social duties that kindness counts for value. Arrogance has never yet

paid, no matter what its excuse. Severity is required when in the line of justice, and justice is much more wholesome than caprice in the use of mercy; for too much mercy brings on an increase of crime; but when severity is not actually needed, it should give way to kindness. Much depends on the character of the person to be reached. A cur is always a cur whether treated kindly or not; if you show him good nature he will show you the snarl and the teeth. A criminal is always a criminal; some men are guilty of crimes who are not criminals by instinct; but when a man or woman is a criminal there is no kindness that will do good; its offering may be accepted only to give a chance to reply with the dagger or the pistol.

Most people are not curs or criminals, and one way of finding it out is to deal kindly with them if there is no reason for the opposite treatment. It is a good investment.

But it is in the conflict of mind with mind that kindness wins. Many an argument that had sting in it has been answered by an admission of the fault, and a hope that it would be outgrown in time; then the matter in dispute has been brought forward on the wings of peace much to the advantage of the better-natured individual.

Every method may overreach; interest may become affected; sympathy may play too openly upon the eye and ear; and kindness may prove to be weakness by its slushy character. Look out for the reaction if you overreach.

We advise every person who wishes to hold power over others to cultivate natural kindness of disposition so that it may fit well when it comes to be used. It will bring you friends, make less enemies, and hold the attention of those who come to consult you, or who are brought within the range of your life for any purpose. The social functions of today are attended with too much coldness from an excess of arrogance that is set up for dignity, but the wrong label was put on. No form of dignity ever suffers when it is made mellow with a kindly disposition. Let the sun shine around you everywhere. You will get some of the light yourself and will not miss the rays that your good nature sheds over the lives of others. Then you will be welcome everywhere, and what you do and say will be given attention and deference.

The fourth method is that of POLITENESS.

This is the culture of the manners. It may or may not include kindness, but it ought to do so. Many men and women are polite and courteous who are yet cold and severe in their intercourse with their fellow beings. The absence of politeness makes kindness seems boorish, we will admit; for men who get half drunk are often the kindest of mortals to all others except their own families, and then their kindness is coarse with all its good nature. Common crude manners are coarse and useless if there is not refinement in them; and politeness makes kindness refined.

There are few if any men and women of any mental and moral value who do not quickly recognize politeness in either sex; and who do not at once form a better opinion of the individual than would have been held otherwise. A polite person attracts just as a beautiful flower or a fine rendition of good music is pleasing; and the minds of others are more readily molded to the influences of the power thus exercised. We do not claim that any mental method is quite so strong as sympathy or humor; but each has its place, and many work together with irresistible energy.

The fifth method is that of GENEROSITY.

There are many persons who are selfish because it is their nature to be so, and they would not be generous even when it costs nothing. Others are generous when nothing is gained by it; and others are generous when their prodigality does actual damage, as when tramps and beggars are assisted. To use the grace of charity to good ends there must be brains behind the giving, for charity and an empty head never make a good partnership.

People who are generous when it costs nothing, if they exercise the quality with judgment, are benefactors; and those who are generous when something has to be parted with, if the act is coupled with sense, are still greater benefactors.

The class of persons who are not benefactors are those who have gone on for years robbing the public, which means robbing the home and the business life of the nation, and who in later years wish to see their name carved in some great gift to college or church or home, or institution, merely to gratify their own vainglory and to half satisfy their conscience; as in the cases where so many brewery men have founded churches, so many finance-

gamblers have established great branches of universities; and other people whose wealth has come by a species of dishonesty lower than the methods employed by the highwaymen of old, who give millions for some charity. Even the owner of the most offensive sheet of this Western world, the man who has won millions by falsehood and yellow-journalism, and whose name and character are blacker than the cancerous rot of the foulest disease, now proposes to set up a school in a great university where his own methods may be taught; and there have been other papers, a few, who have applauded the act as generous. All such gifts are curses to the institutions that accept them; in churches where they have been accepted, the membership has lost its usefulness in the community; in universities the prestige and power have become decadent; and this curse may be traced from the arrival of the gift down to the present moment if one takes the pains to find out the facts. It is not a superstition, as facts are at hand.

This kind of generosity is injurious. The kind that we refer to is that which averts the suffering and malignity of life, and does not add to them.

To be generous in conduct, generous in forgiving the unforgivable injuries that others do, generous in beliefs of error in fellow mortals, generous in protecting the name of friend or acquaintance; these are acts that come home to the man or woman who indulges in them, and they bring their rewards. The public are not ready to trust the fault-finder who seeks no good in humanity, and who has nothing but ill for all the world. They lean with their confidence to the man or woman who has good to say of others and who acts in accordance with such belief.

The generous mind wins attention; for it is magnetic.

The sixth method is that of SENTIMENT.

The meaning of this word is the expression of the nobler feelings that dwell in the mind and heart. Sentiment may exist in many forms; and be found in the acts of the individual or in speech only. When in the latter form and without verification in life itself, it is often mistrusted as cant and pretense or as bombastic ideas such as fell constantly from the lips of Pecksniff.

When backed by the ardent and earnest delivery of a magnetic speaker this quality has tremendous weight and force; often in-

fluencing audiences beyond all measure. The actor finds it in his lines, but this form of speech is a heritage from the past centuries, notably from the era of Shakespeare, when all persons loved to hear heroic sentiments heroically uttered. Some modern plays are full of it, but the critic does not like too much of it; while the lovers of the melodrama enjoy its abundance.

Sentiment has a number of classes; one of the most common being the heroic form of statement, such as, "The pen is mightier than the sword," or, "In the lexicon of youth which fate reserves for a bright manhood there's no such word as fail," and hundreds of thousands of others that bring down the house when they are uttered. When our boyhood was full of hope in the oratorical line we made it a point to listen to the many grades of orators that were to be found in the political and literary fields; and we were much struck with the effect of a sentiment which we heard in Boston, and which many of the younger orators seemed to have copied, for we heard it all through New England and from speakers of every party. It ran something like this:

"If we look back to the years and generations that have gone before, we find that the noble men who laid the foundations of this government intended it to be a government *of* the people, FOR the people and BY the people."

The sentiment with which it ended was already quite familiar but the manner in which it was attached to the whole utterance and the peculiar emphasis which was put on the prepositions, made the cold chills run down or up the back; but the thing took; the audience liked it immensely; and the way they applauded, and jumped, and pranced and yelled, still lingers in our memory. The grandeur of the effect was its freshness under frequent repetition before the same audience. The latter soon learned to expect it, and were ready for the demonstration and thunderous applause as soon as the preposition FOR had been reached.

Ridiculous as this seems it is yet a fact that such a sentiment arouses an audience. In a political gathering when the party speaking is of the same mold as the people present, the feelings are quickly worked up; but when, as in the case of Beecher at Richmond, a man who has not one friend in the whole audience, but who finds a solid front of enmity and hatred against him, is able to utter sentiments that completely turn their hatred about and make it a solid front of friendship and admiration, almost

adoration, as was done by Beecher, the use of sentiment must count as something all-powerful.

This grandest of American orators since the days of Webster, was the object of the most bitter hatred in the Capital of the South, for he had, by his oratory in England, turned the tide of feeling there in favor of the North, when the South was counting on the aid of English influence to advance its cause here. The masses of the people of Great Britain were friendly to the Confederacy; and they were sure, sooner or later, to compel the government there to throw its silent aid into the balance. This was checked by Beecher's tour of lectures in England.

When the war was over, he was booked to lecture in Richmond. A mob was feared, and he was advised to keep away; but he refused to take the advice. His fame was such that he filled the great auditorium there. Hisses greeted him. He began to speak. Nothing seemed to have effect. The people hated him and they wanted him to know it.

He ran almost the whole gamut of methods to secure control over them; his subject was full of interest, but it did not have power, as they were on the lookout for that kind of a speech. He was full of sympathy for them and their lost cause, but they felt that to be flattery which they did not desire to hear; even this they had expected as it was one of the methods of all orators. He did not denounce but was full of kindness. It did no good. He was polite and generous to them as a people; this did not help him. Humor was not tried for it would have been out of place at what seemed to be his funeral. He tried to think in harmony with them, for the purpose of getting into their thought-waves, but they saw nothing in it, and their thought-waves were so scattered and torn that he had no opportunity for harmonizing them. Selfish stimulus was tried, almost in the way referred to later on in this chapter, and that failed. He did not wish to antagonize them, and left out some parts of this great gamut of methods; and, just as all else seemed to be failing, he came to the last of his resources, sentiment; he was then neutral, neither North nor South, for sentiment is of the whole world and touches the crown of the king or the hem of the peasant's skirt with equal tenderness and power. He was seen to be in earnest; he was found to be strong and mighty in his diction; he was felt to be indomitable in his will; and, as he thundered forth the sentiments

of the heart and soul in an avalanche of feeling, the more tractable ones in the audience gave way; tiny noises of clapping hands that sounded like an old woman shelling peas in the gallery, were the first guns of victory; and then sentiment after sentiment followed until the whole audience was aroused. With triumph in his voice he proceeded to the end, interspersing his address now with humor such as only he could produce.

Noble things, well said, are moving engines in the heart and mind and always will be to the end of time. They have their office in every form of life, even in conversation, if they are attuned to the occasion and are not overdone. Mistakes of judgment will make the best thoughts useless and worse than useless at times. But when served with the sauce of common sense they have a wonderful magnetism in their effect over others. We do not often hear them in conversation, but they are not out of place if the theme will permit them to come in.

The young man who finds that his sweetheart-elect is sensitive to noble sentiments, such as the prowess of the masculine gender on the field of battle, will tell her of his achievements in the great World war, if he was there, and he will be safe in his suit for her hand unless some college boy comes up with long front hair and a record of broken bones in the greater war on the gridiron. The sight of a uniform will arouse in a servant girl an amount of devotion to the contents that is hard to understand until we see its excess; yet this is sentiment. Deeds of daring won the sweet Desdemona to the bosom of the black Moor.

In the religious field we find an entirely different kind of sentiment at work; it is that which appeals to the inner nature of the heart. Interest in the fight of the church abroad has its force, but it is tame in comparison with the expression and idea of sentiment attached to the examples of self-denial in those far away countries, under strange skies, in distant realms where the cause of religion is opposed as a danger to the people and where many a life has been sacrificed in this kind of martyrdom. Let the right kind of orator get hold of this theme and the American audiences will vie with each other in their efforts to pour out their offerings; men will give large-sized checks, women will tear off their jewelry and their costly cloaks to be sold in the cause; and many a time has the exhorter obtained contributions exceeding one hundred thousand dollars in one meeting, all for the sake of

foreign missions. As soon as these enthusiastic contributors get out where the air is fresh they begin to find themselves able to do their own thinking and they cancel the checks and demand back their jewelry and clothing. Some have brought suits to recover these articles, as the records of the courts will show. The principle involved is simply that the speaker, by arousing the attention of the audience through the sentiments he utters, is able to drive their own thoughts out of their brains and to do their thinking for them. This is a matter of common occurrence with those who know how to make good use of this power, and it accomplishes what personal magnetism never could do.

The seventh method is that of HUMOR.

It must be used with the greatest care and judgment. What to say and how to say it as well as when to say it, are arts that rely upon the sense more than upon the depth of the mind; and when they are mastered and used aright they play a very important part in the struggles of life.

Abraham Lincoln, more than any other man who is publicly known, made use of humor to win the good will and even the judgment and devotion of those with whom he came in contact. The peculiarity of his use of this power was in the fact that his stories were fitted exactly for the places where they appeared. Their fitness was so striking that they completely absorbed the attention of all listeners, and thus drove their thought from their minds to make room for those he wished to put in their place.

As an illustration of the power of a single bit of humor we cite the following: Lincoln had as his opponent a lawyer who possessed conceit and assurance which rather impressed the jury as genuine ability; and it was Lincoln's desire to reduce the status of this lawyer in the minds of the jury. Lincoln pictured the attorney as a man whose brain was all right when it did all the work, but it stopped thinking when the man began to talk. "He is a clever thinker as long as he thinks with his brain; but when he begins to talk he stops thinking." Then came the familiar reference to the river-boat that had a six-foot boiler and a ten-foot whistle; when the whistle blew, the boiler did not have steam enough to run the engine and the latter stopped. A story of this

kind, told in the way that Lincoln could tell any anecdote, was sure to take complete possession of the minds of the jury.

We see, and you have often seen, audiences get the humor of the speaker and after that moment when the mind gives itself up to the enjoyment of the pleasantry, the faces are wreathed in smiles; and we know as you know that these many minds are devoid of their own opposing thoughts, but are rather ready to follow the speaker in his train of reasoning even if they do not get another delicacy.

The difference between a joke and bit of humor is this:

A joke is something that invokes laughter or a sense of fun in the mind of the person receiving it, even if it stands alone.

Humor is a ludicrous or pleasant illustration of something serious that belongs to the trend of the thought.

A joke stands alone. Humor is part of the heart-flesh of the seriousness of life. Some things are jokes and may be made into humor if they can be grown into this heart-flesh.

When a speaker departs from his subject in order to introduce and tell a joke for the purpose of keeping his audience interested, he is not making use of humor, but is bringing a ballet dance into a funeral. What would you think of the preacher of a eulogy who should find his audience getting sleepy every ten minutes, and who, to waken them up, should call for the services of a clown to amuse his hearers?

Never descend to a joke. Try to ascend to humor; but do not do it by the usual methods of studying up the many good things that you may find, and then swinging your theme about so as to admit them; for that would be equal to turning your funeral sermon into a discussion of the good and bad points of negro-minstrelsy just long enough to admit introducing a few men in burnt cork to dance and talk in their quips for the purpose of amusing the audience. Humor is spontaneous; it is the result of cultivation through habits that require the exercise of the rarest judgment.

The eighth method is that of SEXUAL STIMULUS.

By this is meant that the speaker, the actor, the preacher, the advertiser, the book-seller, the picture-seller, or the teller of anecdotes, thinks it necessary to appeal to the sexual feelings in order

to arouse attention. This has been done and is still being done in many of the plays that have been before the public. The public will remember such dramas as "Sappho," "Twin Beds," "Up in Mabel's Room," "The Easiest Way" and fifty others, all supposedly high class, and most of them played under the leading managements of New York, yet all built upon lines that appealed to the sexual nature and that kept their long runs on that account.

Many great firms of publishers are trying to secure patronage by advertising books that are called racy, or books that are said to be the original or un-expurgated editions of the French works; the beliefs being that such reading is sure to attract the public taste. When the novel by Charles Reade, "The Terrible Temptation," first appeared the publishers sought to have an attack made on it as an immoral work, which it is not in fact, although its subject and its theme seem to point that way; and this was sought solely to arouse an interest in it which might be lacking if it were known as a pure production. Critics were hired and periodicals were paid to call the book unfit for family libraries; and thousands of mothers and fathers bought it to see how immoral it was. Failing to find the expected badness in it they read it again. The publicity in the announced attacks caused the novel to meet with a large sale, just as was intended.

Let word be passed around that a play is unfit for young girls to witness, and the matinees will be crowded. If such things did not pay they would not be adopted. Last winter a drama on the road met with a chilly reception. The press agent was in despair. A happy thought struck him. He paid a man to make complaint against the morality of the play; as a result the police attended; the complaint became known to the papers; the agent had it wired all over the country, and he kept it in the minds of the audiences in advance of its arrival, with the result that the box office in each town and city did a heavy business. Mrs. Langtry's "The Degenerates" was kept alive in this way. The arrest and acquittal of Miss Olga Nethersole brought her a fortune. Had she been convicted a small fine would have resulted, and a slight alteration in the drama would have brought it within the law, which would have permitted it to proceed to a glorious triumph.

It is not, however, necessary to descend to the prurient in order to use this mental method. While it is true that lascivious thoughts quickly take possession of eight persons in every ten

who are within the years of sixteen and fifty, it is also true that love-suggestion has almost the same scope of influence. Love is sexual stimulus devoid of obscure coloring; passion is the same thing with the obscure coloring. Plays, books, pictures and anecdotes that are everywhere in circulation are made attractive to persons of prurient tastes by having this coloring. When Mrs. Potter played Juliet with Bellow, she wore in the sleeping chamber scene a gauze dress so thin that the effect was startling. Other actresses paid no special attention to this point, but it took as produced by Mrs. Potter and crowds nightly filled the theatres to witness the innovation. Many arrived in time for the scene; and went away soon after it, showing for how little they will pay two dollars. There was nothing unlawful in the presentation, but many a man went out of the playhouse with aroused passion that he did not choose to control.

Love is sexual stimulus, free from this obscure coloring. It never comes until the sexual organs are developed. We refer to the feeling that is understood as the theme of a love story, the impulse that seeks its goal—marriage. Love of parents, children, relatives, dogs, flowers and the sea are different kinds of affection. If you go the book-store and ask for a novel that contains a love story you would not be contented to find that it was a beautiful tale of a dog that loved its master, or a mother that loved her son; you wish the love that springs from the same source where arises the yearning for a mate in marriage. This is sexual love, but not necessarily passion.

Reference to it almost always secures attention. If a man or woman has once loved, the memory of that feeling will linger for decades. Even men, who are old enough to be at the head of a line of six generations of descendants, enjoy a lively love story; and, as they peruse the glowing incidents, their eyes get back an erstwhile sparkle and a faint pink creeps along the veins of their cheeks.

This theme is all absorbing. Rightly made use of, it is a power of securing attention and holding it. This drives opposing thoughts away and gives the opportunity of controlling the mind.

The ninth method is that of SENSITIVENESS.

This means that if a person is given to the habit of being easily

made sensitive, you can turn that mood into use. It is generally employed when a person is aggressive and needs toning down. To make the person angry by a severe reference to a fault, is overreaching, and none of these methods should be carried beyond the line of effective use.

A sensitive person is one who is embarrassed or affected by very slight causes or suggestions. We will present an example or two by way of illustration:

1. A young man was paying attention to a beautiful young lady at a reception. We will call him Mr. B. Nearby was Mr. A., who knew that the young lady was annoyed by the excessive attentions of B. So A. made his way up to B. and called him aside:

"Excuse me," said A., "but I know that you would do as much for me."

"What is it?" whispered B.

"Hush! not so loud. Look in a glass and you will see."

This was enough. B. was abnormally sensitive with almost no provocation. Almost any person would have sought a glass on this suggestion. B. felt sure that he was observed by everybody; he stole away and went up stairs. He found a glass where he could be alone; he looked for faults in his clothing; in his collar, in his hair, in his face. Ah! he found it; there was a mole on his neck and he recalled distinctly that someone had looked at it in the early part of the evening. No, it was hidden. His sensitiveness was so great that he never realized that he might be preyed upon for a purpose, for this feeling of something wrong in his appearance drove all other thoughts out of his head.

Meanwhile the other young man was enjoying the society of the young lady in undisturbed peace.

Sensitive persons, if delicately handled, may be placed completely at the mercy of almost anyone who has judgment and tact.

The tenth method is that of ACCUSATION.

In this age all persons are guilty of something. Most persons are guilty of much that they suppose to be hidden from the knowledge of the world around them; and the hint of such knowledge, well suggested, is sure to arouse their mental interest. It is to be used largely as a means of self defense.

This habit of human nature saved a woman recently from the in-

trigue of a man who was an adventurer, and who had almost obtained control of her will power by his own superior force of argument and undue influence.

He had professed love for her, which she was inclined to believe for he had many attractions in manner, education and speech. She did not wish to doubt him unnecessarily, but she thought that his real object might be to win her fortune as well as her heart. Suddenly the thought came to her that he was not in earnest and she collected her wits to make test of it, following some advice that a friend had given her a year or so before and which she recalled. Turning to the man, she said:

"You say you love me, and I am bound to believe you. I have found you a perfect gentleman ever since I have known you."

"I am so glad to hear you say it. I know that you will promise to be my wife."

"I could promise you almost anything, if I had not been in the place where you were not long before you came here."

To an innocent man this might seem a piece of teasing, although it clothes a severe hint. To a guilty man it is a load of accusation.

"What did you find out there?"

"You must remember that I did not know you when you were there."

"Well?"

"And I did not go there to hunt up your record."

An innocent man would have been at ease, and would have gladly urged on such a hunt.

"You have seen my enemies."

"I think not. They were your friends."

This was a lucky shot and it brought down the game.

"How do you know they were my friends?"

"The police told me."

"Madame, you have been trifling with me all along. You are an agent of the police. But I am not caught. I will go at once, and you can do your best to find me an hour from now."

The man was a polished and villainous adventurer from a massage school or institute of San Francisco, where he treated disease with several kinds of 'pathy. The woman must have been endowed with a fine degree of intuition, for she put such suggestions and statements to him as would at once throw him off his

guard and yet come close home to the secret of his life. This shows that the higher realms of the mind, especially those of intelligence and genius are parts of the still higher realm of intuition.

The eleventh method is that of CHALLENGE.

This is based on the double movement of thought, or what is called playing two and three deep.

It is employed so much in skillful cross-examination that we must ask the student to pay close attention to all that is said in the chapter of this realm that is devoted to that art.

The natural principle of challenge is to lead the mind to take a certain position on account of its beliefs that you wish it to go to the contrary. Witnesses are often caught by this law of mental dodging. They are always on the lookout for some trap, if they are bright and wary, such as is the case with those who are dishonest; and they are the ones that lawyers try to catch.

Let a witness be led by a round-about question such as appear in our chapter on cross-examination, to the approach of a certain idea, and let the approach be plain but apparently hidden, and the witness will see the supposed trap, and at once keep as far from it as possible. It is at this juncture that the lawyer allows the witness to move in a direction opposite to the trap, but he seems to be trying to make the witness go in the other direction.

The harder the witness goes one way, the greater seems to be the effort of the lawyer to make him go the other. This is a challenge. The witness challenges, in his thoughts, the efforts of the lawyer, and the lawyer, in his thoughts, challenges the efforts of the witness.

Suppose the lawyer has in his hand a contract written on paper that bears the water-mark of 1922, and the witness swears that the contract was written by him in 1920, the only means of escape is to make the claim that the original contract was mutilated or defaced and had to be copied. The witness will instantly see his necessity if he is given the least hint that there is a discrepancy between the date on the paper and the time when the paper was made. The lawyer must not even raise a suspicion in the witness' mind that there is such a discrepancy. If he were to ask the following question the witness would out-general him right away:

"When did you buy the paper on which this contract is written."

And the answer might be:

"I do not recollect."

"Did you write the contract more than once?"

This would excite suspicion and the trap into which the witness might fall would be exposed; for he would know that such a contract might be mutilated and rewritten, and re-signed, especially when both parties to it are in supposed collusion, as where they are trying to hold the title to property against a third person. This might arise where the latter had made an attachment or levy, and the original owner claims to have sold the property and delivered the same to another person prior to the attachment or levy. The time is of importance only to the extent that such sale and delivery must precede the seizure by the third party. But most persons wish to set the time as far back as possible, and hence the question of the real making of the contract of sale is one of fraud.

If the cross-examining lawyer can show that the contract was made but once, he can show that it was a fraud, an after-thought executed at a date later than the time of the seizure; for, if it was made only at the time when it states on its face, and has never been rewritten, it was never made at all in fact, in the nature of its import; which means that its face statement is a fraudulent assertion.

The cross-examination must avoid all suspicion that there is any discrepancy between the date of the making of the contract and the date when the water-mark shows the paper was made. The astute lawyer will see the necessity of steering clear of all suspicion of this fact. He may proceed somewhat as follows:

"Is this contract in your handwriting?"

"Yes, sir, it is."

The witness at once begins to wonder what the attorney is driving at, and think very rapidly to cover the ground of his purpose. He answers readily, for he knows it is useless to claim that he did not draw up the document, as both he and the other party to it have so testified. But what is there behind the inquiry? He does not know, and so is keen to catch the drift of the other questions.

Let us see what is best to do.

The lawyer holds the paper to the witness in such a way that the light will shine on it and not through it, for in the latter case the water-mark might be seen; although not one person in ten thousand ever studies the marks in the paper. He continues:

"How do you account for the fact that this handwriting is different from that which you acknowledge to be yours but which is written in the past year?"

The witness is now shown a letter of his, and he is really surprised to find the writing different; but not markedly so. As a matter of fact the letter was very hurriedly executed, while the contract was slowly written and in a much more careful hand. This the witness knows as a glance tells him that one was of slow execution and the other the result of haste. He sees the difference, and at once he knows that he is to get the better of the lawyer, for he reasons that the purpose is to show that he could not have written the contract because the handwriting is not the same as that of the present time. He gloats over his coming victory, and lets the lawyer go ahead at his leisure. He does not choose to tell him that one was written carefully and the other carelessly, as even the jury can see this. So he says:

"Time makes some difference in one's handwriting."

This is quite a point; the jury feel it; the lawyer for the witness sees it; and the case seems to be going against the attorney who is conducting the cross-examination. The latter sees that he has made an opening for challenging the assertion of the witness and he proceeds on the basis of this method of challenge.

"Time does not make such a change as that, does it?"

"Yes, I should say it would."

"But the contract is not an old production."

"It tells on its face when it was written."

"But contracts are sometimes rewritten."

"How so?" The witness is asking questions, which is often of advantage to the attorney.

"Contracts may be soiled, or burned by accident, or defaced in some way, and then they may be rewritten and re-executed and yet kept of their original date."

The witness sees only an attempt to challenge his assertion that the difference in the writing is due to difference in time; so he takes up that challenge and fights it out to the end.

"That contract was never rewritten."

"How do you know?"

Here is another challenge.

"I know because I wrote it!"

"Yes, I admit that you wrote it; but I say that you might have rewritten it, and if so then there should be this difference in the two samples of handwriting."

"I have told you that I wrote at the time it states, and have never rewritten it."

"I do not propose to cast a doubt on your honesty, but honest men are sometimes mistaken."

"I am not mistaken. I wrote that contract on the date it states, and it has been kept ever since. Do you suppose it could have been rewritten by me in my sleep, or when I was awake and did not know it?"

"Will you swear that it was not written in your sleep?"

The court says: "This has gone far enough."

Counsel for the witness says: "I was about to object, your Honor, but we are willing to have all the facts come out."

The cross-examiner says: "If your Honor please, it has not gone quite far enough. The witness swears that he wrote the contract on the date when it states it was written, which is this date here, is it not?"

The witness replies:

"That is the date when I wrote it."

"Then I say that it was rewritten."

"And I swear that it was not."

"But this particular piece of paper was not in existence at the time of this date, and was not made until two years afterwards."

The court says: "How do you know that?"

"By the watermark of 1922, and by the evidence of the makers of the paper, who are here in court."

The only avenue of escape was cut off by the adroit cross-examination, and the case was lost.

Challenge is used in business and social affairs much oftener than is thought. It has several forms of employment. Most persons have the daf temperament, by which they fix the mind against the general assertions that are made to them, especially in matters that are out of the ordinary. It is human nature to them, and they love to place their minds on the other side of almost every proposition. When you find that you are talking to

such a person you should, if you wish to control them, take a view that is opposite to what you wish maintained.

This does not apply to the views that they themselves hold, but only to yours. Suppose you wish to induce a man to vote for a certain candidate for office in an association or in municipal affair, or in any way where he has no special interest in either side, if he is of the kind that goes by contraries, you will not make any headway with his mind by seeking a straight acquiescence in your wishes, nor would it be wise to let him know that you expected him to vote the way you do not wish. The latter would be challenged, but it might lead to suspicion and consequent defeat. The challenge should be apparently from an outside source, somewhat as follows:

"By the way, the election is coming off in a few days."

"Yes."

"You don't take any interest in it, I suppose."

This is challenge, for it tells the man that he does not take any interest in it, which may be the truth, but it sets his mind the other way.

"I take as much interest in it as anyone should. I expect to vote."

Many a person has been induced to act by challenge of their purposes who otherwise would have given the matter no attention, and this is true, not only in politics, but in all phases of life.

"They are trying to run Smith in the office by underhanded means."

"Who is doing it?"

The name of some person connected with the other side is now mentioned, selected purposely because it is the name of one of the men that the man dislikes; and the shot strikes at once.

"What success will that gang have?"

"I think they have got everything cut and dried."

"Are you with them?"

"No, indeed. But what is the use? They will beat us."

"How many votes can we get?"

"We could get a majority, but there is not much interest taken in the affair."

"There ought to be enough interest taken."

Had this man been on the other side of the discussion, it would have been impossible to have aroused him to action; but as his

own mind was challenged from the start, he is now wide awake, and becomes an active worker against the gang. The same methods are used with the other men who are not taking much interest in the election, and the result is that the supposed gang is defeated by a large majority.

It is by the skillful use of this method of challenge that men of will power become the tools of those who know how to handle them. This is the key to success in politics.

The twelfth method is that of THREATENING.

Idle threats do no good even with those who are guilty. They are used to such ways of getting them into line with the will of others. Much the same principle is at stake as those used in sensitiveness and accusation; but the lines of use are very much different. Sensitiveness is a disease of the nervous function of the mind, and is a cloud over the mind itself. It is generally a characteristic of a person who is innocent and weak of purpose, but not always so.

Accusation is a hint only that there is something wrong in the past or present, which is already known. It deals solely with the matter of opinion that one person has of another's guilt.

Threatening is the indication of some future injury to another, whether the time be close at hand or a long distance ahead. It is done more openly than any other thing in the effort to get at the purse or concession of another. It is even more uncovered than sympathy. The beggar who sits at the edge of the sidewalk and shows you an arm or hand that he has maimed in order to attract sympathy, gets your money by one method; but the highwayman who levels a revolver at your head and demands your valuables, gets his money by another method. Both are natural crimes; but the former is not considered so offensive because it is not attended by bodily harm or likelihood of the same. But it gets the money as effectually as the threat does.

The methods are dark ones when used for criminal purposes. Blackmail is one of the most prevalent uses of the twelfth method. It is deeply planned, and aims to secure money in lieu of damage or loss of property, life, liberty or reputation. It is worked in private life and thousands of women are drawing their living expenses which include many luxuries, from men who do not dare

to refuse to pay them for fear of exposure. The fear is generally partly grounded, but it is often based on a desire to keep scandal from public ears and mouths. The only rule to adopt in meeting the schemes of women-blackmailers is to let them go ahead with the exposure. They sicken of their work very soon, and if the men are guilty, let the fact be guessed at by the public. If all guilty men were to allow their blackmailers to expose them there would be a majority of the latter in the public mind, and when the blackmailers were lined up against the exposed parties, it would be found that the former had several victims on the string that was pulling at the lower limb of the latter. In other words, each woman is master of the purse-strings of several men who are paying her to escape exposure, but they are not known each to the other. In the city of New York, where the rich men pay blackmail to the yellow dailies in order to keep scandal from their families and from the public, there was once started a private organization of men who called themselves "Blackmailed Husbands." Why they selected the last word is not quite clear, unless they were all husbands who did not wish to be exposed to their wives. These men were very wealthy, and some of them declared that they were entirely innocent of any of the offenses charged. One man tells this:

"I had been in Europe for three years; but the day I arrived I was met at my house by a New York reporter for a daily who told me that a very bad report had got out concerning my conduct with some women. I asked him who the women were, and he told me the names. I said that I never heard of them or of the places he mentioned, that I had been out of town for three years and was innocent of any wrong-doing. He agreed with me that the story was a lie, and that his paper was the only sheet that had it and that he wanted to stop it, but that when he got word of it he had paid five hundred dollars to the man who gave him the facts. If it was worth five hundred dollars to me not to be made the butt of scandal and be disgraced before my wife, all right; otherwise it would be printed. I paid him the money. Since then I have had to pay large sums of money to keep that paper from attacking me. If I fail to do so, a note from the editor's office asks me to call. I did call once, and was told that I had confessed to the wrong-doing and had given the reporter a full account of it which was standing in type, and while I waited they struck off a galley-proof

of it and showed it to me. They were not five minutes getting the proof. I am satisfied that such methods of blackmailing are used against thousands of wealthy men in this city at this very time, and that much of the wealth of these great dailies who do it comes from that source. This explains how they can get out such large Sunday editions, which they sell for less than the cost of the paper. They must maintain a great circulation in order to hold the power they do over men innocent or guilty."

This association of "Blackmailed Husbands" got up some private stationery and had type-written letters sent on it to the papers who had compelled them to pay tribute, and the claim is made that the blackmailing ceased with them, nor did any one of the yellow journals ever publish the account of the organization, the names of its members or the purposes of the organization.

One form of paying blackmail today to papers is to engage advertising space under contract, with the understanding that the advertising matter must be acceptable to the paper, which means that it is not to appear at all; but the cash price of same is paid every month in advance. This seems to remove the evidence of crime; but it does not.

Threatening is used in small ways when one person wishes to secure advantage of another, and it may relate to trifles that are mountains to the person threatened, and thus have its effect.

How to meet such cases is seen in the next chapter.

The thirteenth method is that of HARMONY-to-SHIFTING.

It is a pleasure to get away from the blackness of the darker methods into the brightness of one that is grand from start to finish. While almost any good quality may be used for wrong purposes, it is not often that the present method is misused. The term is a peculiar one and will be explained as we proceed.

Harmony of thought is thinking as the other person does; and shifting is to change the trend of the thought by easy gradations until it runs as you wish. The harmony is maintained all the way along, but is shifted from the lead of the other party to your lead. The process begins when you find out which way the other person is leading you in the thoughts, or what the person's belief is in a certain matter; you can coincide with him for awhile, and by using the law of challenge you set the train of thought going in a

new direction by only a slight departure from its main course, and this gives you the lead. Just as soon as he begins to oppose you must again use the law of challenge and get control once more; then proceed further along the line of your own lead. This has been done to our knowledge thousands of times and with but few failures; and then only when the shifting was clumsily performed.

It is used in business by all the successful drummers; and no man or woman holds the rank of a good seller who does not make use of this method. There is no other way in this age of diamond-cut-diamond in mental struggles for supremacy; for the buyer is often as acute and keen as the drummer in most methods, yet falls prey to this one weapon simply because the drummer uses it all the time, and is therefore more skilled in it.

Then in jury trials and addresses the lawyer who knows how to make good use of this method of harmony-to-shifting, is pretty sure to have a decided advantage. He does not make the fatal mistake of trying to batter down a stone wall when it is a Gibraltar of strength; but accepts the wall and takes the case around it. If the crime is one that is detestable, he does not try to make it less so to the minds of the jury; but he seeks to take away the thunder of the prosecution by making the crime even more obnoxious than it really is. He agrees that it is a danger to the public. He tells the jury that a man who would commit such a crime ought to be punished to the last length of the law. But he proceeds to show that his client did not commit it.

There are juries in the rural districts that look with disfavor upon city lawyers and they take delight in finding against their clients if they can do so. We recall a city lawyer who went into a county where such juries were universal and he knew that he must not antagonize them. The trial was of great importance, and able lawyers were pitted against each other. This city attorney prepared for the case in advance; he allowed his hair to grow, and his whiskers to become uncouth, and his face to get well-tanned by exposure. His dress and his manners were made to conform to the usual country lawyer, although more in harmony with those of the jury. He looked much like a man from the country. This took away his city appearance and removed much of his discord with the jury on that account. In his talk he used the intonations of the people around there, and he talked of

the weather and the crops like one who had been born and bred to nothing else. He told them of the life of his youth on a farm and the good old folks that visited every summer and helped to get in the hay, to milk the cows and cut wood, and all that would make him of the status that he assumed. Before he got through the lawyers on the other side found out the deception and made much of it in their address to the jury; but this attorney had the final speech and in this he said:

"The counsel on the other side object to my country ways and claim that I have assumed them. It is true that I am not dressed here as I am in the city. When I am in the city I dress like a city man; when I am in the country I dress like a man who loves the freedom of the country. But these lawyers charge that I have adopted this style of dress and manner to pull the wool over your eyes by making you think I am a resident of the country and not of the city. They affect to believe that you are to be influenced by my dress and my manners. Their assumption is that you will decide this case upon the merits of the dress worn by the lawyers. That is their defence. It is their whole defence. The better dress wins. If you like their dress better than mine they are to get your verdict; but if you like my dress better than theirs, we are to get the verdict. Now I am going to make a confession to you, gentlemen of the jury. I did put on this dress thinking to win your favor by it, because I had been told that all city lawyers who had come out here in this country to try cases had lost them, and it occurred to me that if I could make you believe that I was not a city lawyer, but one of your own kind of men, simple, honest, straightforward, justice-loving, keen to see the truth and quick to award your verdict to the right party I would be in a position to get down into your hearts and there win your confidence. I went from the toil of country life to the affectation and deceit of the city; I donned the suits that take the manliness out of the shape of a man and there I find myself ill at ease. When the vacation time had come and the sweet perfume of the meadows called me away from the smell of the pent up life in the metropolis, I hurried to the country to be at the side of my mother, the noble woman who had taught me to love country ways, and I came to her in my city dress. With a look of disapproval she said to me, 'Charles, don't wear those clothes; you don't look like my boy in them.' And you can bet that I took them off and was glad

to get into the old suits again. Then I felt like my mother's boy; and, gentlemen of the jury, it may perhaps be the greatest compliment that I can pay you at this time if I say that this suit that I am now wearing was the one that my mother mended for me on that day so I could put it on. This is my explanation of the charge made against me that I prefer country ways to city ways. If I do prefer the old free life that God breathed into the world when He made it, I hope that you will not hold my client responsible for my offense. I would sit down at this time, having replied to the only point on which the other side relies for their case, but you may not be fully satisfied that my client has been rightly treated by me in thus passing over the fact that there is another point to be considered. If the country dress that I wear is to be my doom, if the city dress is to win, then let it be a victory that shall not do harm to my client. He is not to blame."

Gradually the attorney swung the eagerly listening jury into the pith of the issue, and he held their attention to the end. He made a great deal of the dress, but not more than he was justified in doing. He had attempted to place himself in harmony with a country jury, as has often been done before by astute city lawyers, and he was discovered in his trick. Had he attempted to deny his subterfuge, the jury would have disbelieved him, for one of them had seen him try a case in the city. Had they disbelieved him, nothing that he asserted to them would have been given credence, and he would have lost his case. He again placed himself in harmony with the facts and he and the jury were thinking along in the same grooves for awhile, until, having made good his point, and having induced them to believe that he wanted to confess the truth to them, he turned the case off to a new train of thought, taking them along with him, for all minds were working in harmony. It is better to tell the truth even in a form of confession of wrong rather than try to deny its existence when it looms up like a wall.

The fourteenth method is that of SELFISH-STIMULUS.

It is the last of the system of occupying the minds of other persons, and is one of the common ones. The plan on which it works is to make the other party believe that something is to be

gained by a certain act or line of conduct, the benefits of which will accrue to such person or at least will reach or affect him.

So prevalent is the use of this method that it may be said to be the mainspring of business, social and political conduct. Selfishness is the forerunner of all things to-day. No institution is free from it. No individual is above its tempting power. This being true, it is always easy to win the following of others if a personal advantage can be shown.

A politician is a combination of trickery, dishonesty and selfishness. This is the meaning of the word politician. A statesman is a man who died; the race has run out.

A politician, from the highest to the lowest, seeks success by securing majorities. That is the whole scheme. At the primaries he procures majorities by leading his followers to believe that there is something for them in the coming conditions. At the rallies, the political speakers appeal to the voters with the blatant cry that when the victory is won at the polls better times will prevail. All parties shout for better times. That is the argument that moves people, and it is the incentive to vote. The cry of better education, of sweeter home life, of purity among the masses, of honesty in the mercantile world, of genuine morality on every hand, of truer church devotion, of a nobler national life, is never heard; for it would not make votes. It must be the dinner pail and the stomach. One orator found that even the full dinner pail did not prove the right kind of an argument, for the rallies in his district were cold and gloomy affairs; and, as if caught by a sudden inspiration, he changed his cry to that of "full beer mugs and plenty of them!" It saved the party.

The only argument in politics is that which employs selfish-stimulus. Other methods are used to make these arguments seem reasonable, but the one focus towards which they all tend is selfishness.

It is so in business, and in social relations. It is so in many a trial in court. One case will illustrate the use that a lawyer who had a losing cause, made of this method in order to extricate himself. It was really a race between sympathy and selfish-stimulus.

The case was that of a woman who had been induced to sign an agreement to sell her real estate to a man who was a land-shark. His fraudulent representations had blinded her, and she consented to the sale at less than half the real value. He had

brought suit to compel the making of the deed, and the court in equity had sent the issue to a jury to determine if the representations of the land-shark had been fraudulent or not. The woman had the sympathy of every man on the jury and of the court as well. To accentuate this sympathy her husband who had been a witness on the first day of the trial fell dead of excitement consequent upon his testifying; and his body had been at the hotel where some of the jurors boarded.

The testimony was one-sided; for it appeared that the woman did not know the price of the property, and was guided by another real estate agent who turned out to have been in league with the plaintiff who was trying to force her to make a deed. In the closing argument for the defence the lawyer, who was most eloquent, made the plaintiff appear as a villain who ought to be punished. The price to be paid was in court awaiting the verdict and judgment. The woman had refused to receive it, but had taken a small sum as part payment, which she also brought into court. Here matters stood when the attorney for the land-shark arose to address the jury. In the start he said:

"Gentlemen, it is not often that I get into a case that is absolutely hopeless. I try to find out the merits of the opposing sides before I recommend a contest in court. I thought that I had a good cause when I began this suit; but I see that I have not. There is not one chance in ten million for a verdict in favor of my client, although he thinks there is. I have not dared to tell him this, for fear that he would think me faint-hearted and cowardly, or else might suppose that I had sold out his interests to the other side. I tell him this now in open court, and he might as well know what the verdict is to be, as it is a matter of only a few minutes. I cannot see what there is for me to argue. The land belonged to the defendant and she agreed to sell it to the plaintiff. That agreement was equal to a sale if it was fair and open and free from fraud on the part of my client. But he deceived her. The land was bought by the defendant's husband, now dead, and by him placed in her name some years ago, and the price paid was ten dollars an acre. When the boom struck this town the price ran up to one hundred dollars an acre, but this unimproved tract was not in demand; somehow it lay outside the zone of land inflation values and was passed by, and so remained until the woman, at the request of her husband, sought to raise money

on it. All the banks and loan agents refused to make a loan for more than ten dollars an acre, and much of this would have been lost in costs and commissions. Then she applied to the plaintiff, who bought it of her on an agreed price of fifty dollars an acre, which was five times what it cost and more than five times what she would have got out of it had a loan been made. But, gentlemen, it was only about one-half of the inflation or boom value of the property. Had this boom kept going the land would have sold for ten times its cost or for twice what the plaintiff agreed to pay for it, provided the demand went in that direction. On the day that she signed the paper and her husband also had signed an agreement with her, both of them were in perfect health. That was two years ago. This case has been pending ever since. The value of the land has remained the same, and it is now an open question as to what it really is. The banks and loan agents state that they would not allow more than ten to twenty dollars an acre at this time on its valuation. This does not fix the value. It is likely that the land may be worth all that the defendant says it is. It is likely that it may not be worth half what this agreement calls for. In the midst of all this doubt as to its value, the charge of fraud is raised and sustained. There is fraud. No one doubts it. It consists in nothing but the question of value. No one claims anything else. The fraud is in trying to get from a woman a piece of unimproved land that had no fixed value; fraud in paying her or agreeing to pay her five times as much as she had paid for it; fraud in asking her to sign the deed that she and her husband, now dead, had agreed should be signed; fraud in refusing to take a woman's word that she wished to change her mind, and fraud in not giving her back that agreement and allowing her to again place the tract on the market in the hope that she might get an advance of a few dollars an acre. This is the fraud. On the day that she and her husband signed that agreement, this plaintiff, this villain who is my client, but he shall never again be my client if he is a fraud, signed another paper in which he obligated to sell this same property to another party at a profit of two dollars an acre. He sold it for fifty-two dollars an acre. Both these agreements were placed on the record books in the registry office, and could not have been after thoughts. They were executed and recorded long before the cry of fraud was raised. It is a case where there is not one ray of hope for my

client. Why do I say this? Because he is opposed by a woman. She is in every sense a good woman and if she were my client I would fight for her with all the power that I possess. When the time comes that my mother or my sister, is a party to a suit in court, I hope the jury will do by them as you, gentlemen, have decided to do by this fair defendant. Let the verdict go to the woman. More than this, she is in distress. Her husband, not long since a witness on this stand, a man of the highest standing in his community, has been stricken to earth and we have had one postponement on this account, in order that the necessary agreement might be entered into for the procedure of the cause, despite the fact of his death. These things take the courage out of a man. How can I stand here and ask you even to listen to me under these circumstances? Had I not been afraid of my client's temper I should have left the case and have asked you to give this woman a verdict. I could not do that. One reason I have stated and the other is the fact that an agreement for the sale of property is considered as good as a deed and has a place in the records that guide men and women in their holdings of real estate. It is as easy to make a deed as to make an agreement for one; and courts have often ordered an agreement of this kind to go on record as a deed where the makers could not be got at. Agreements in writing are different in importance from agreements made by word of mouth. The writing signed by husband and wife, as this is, stands for something. On the records in the register's office it is notice to all the world of the transfer, just as this is. Many a home is held by nothing stronger than this kind of an agreement, and many a poor woman to-day, widowed and left struggling by herself, her husband in the grave and her children gone from out of her presence to struggle with like homes in far off lands, holds her title by a writing signed and recorded. Gentlemen, those titles may be attacked at any time within the period allowed by law for bringing suit, and if it was found that the poor widow, or the defenseless old man who, a few years ago, put all his savings into the property, paid less than the value of the land, even if it was five times what it cost to the party who sold it, then the cry of fraud may be raised. But, as I have said, there is no fraud charged here except in the price agreed upon, and a price is something that no one can fix, for it is what the parties to the purchase agree upon. But the cry is raised, the woman becomes

the litigant, the man is looked upon with suspicion, and the jury lose no time in declaring that an agreement is not an agreement, even if it be signed in ink and acknowledged by the grantors, and be placed on record as notice to all the world. No, gentlemen, such a paper, such a written agreement, has no value against a charge of fraud. You are to so declare. I see it in your faces. I find that you have no faith in the stability of agreements, written agreements, signed agreements, acknowledged agreements, recorded agreements. Titles are unsafe. Your own homes may fall from under you. Those of you who are married and who may die and leave money or land to widows, will bequeath the same uncertainty in the form of contested agreements which are to be set aside if those widows pay for land less than the grantors think a year after the sale ought to have been the price. A mere whim as to value may set the title aside, and the whole little fund that was intended for a home will be consumed in paying fees of lawyers and the costs of trials. Just as soon as this case has been decided, which will be in half an hour, or sooner, and you have told the people of this country that an agreement is not worth the paper it is written on, that a title to land, to farm, to home, to property of any kind is worthless, then the trouble will begin. Trials in court are educating. They teach the people what they can do with other people. They tell your enemies how to wrest your home from you by repudiating a solemnly made writing. When once it is known, as it will by the papers to-morrow morning, that agreements are not agreements, then every title will be unsafe; for, after the statute of limitations has run out against an adult, it is still good in favor of minor heirs of former owners of your homes and farms and other property, and this general unsettling of titles will be of long duration for you all. I dislike to say a word against a woman, but I would say this that if my mother or my sister were widowed while a fight was going on before a jury, I would have advised some delay of the trial at least to the next term of court, out of respect to the memory of the dead; for when death strikes down one of the litigants the case cannot go on without full consent of both parties. This respect is owing to the dead man here. But greed prevails. Greed, grasping, close-fisted, malicious and revengeful, marches to the front of the procession in and out of this room. The property belonged to the man now dead. It was the result of his earnings. Greed put it

in the name of the wife. Greed sought five times the price paid for it. Greed then was dissatisfied and struck for an advance; which this man, bound by an iron-clad agreement, which thank God! he will make good if it impoverishes him, was unable to give, as he had parted with his interest in it; and greed now rushes the chariot of the law over the dead body of the husband in order that this woman may enjoy the fruits of the little advance in price which has been promised. I was told that I must not say a word of reproach for this woman. I was told that if I did it would react upon me with you, gentlemen of the jury. But I cannot help it. I am unable to keep back these thoughts. They have sunken their shafts deep down in my heart, as I think of the merciless manner in which that dead man was hurried to his grave, and the eager yearnings of the widow for the few dollars of advance that your verdict will give her. I pray, gentlemen, that if I have been indiscreet you will not allow my offenses to be laid at the door of my client. He has suffered enough already, and he has a sleepless night before him after your verdict, for it will mean to him the loss he must make good to his grantee, for he must pay the difference between the price paid him and whatever some other jury fixes as the value of the land besides paying all the costs of this suit, and of another suit, and the fees of his lawyers in both of them. So you can see what comes of making an agreement in writing. In closing this brief address, I ask you never to buy land in this county at a bargain; always pay full value and add a little so as to be on the safe side. And one word more. Go home, and look up the titles of your own properties and see if they are safe. As the court has ruled, the agreement is as binding as a deed, and a deed may be set aside with the same ease as an agreement. Therefore, the fact that you have deeds will not be a protection. Gentlemen, I know human nature. I have studied juries for many years. I am speaking the full truth as I see it in my conscience when I say that I do not expect a verdict. My client is hopelessly beaten. But it is not due to any fraud of which he is guilty; it is simply due to the fact that *a woman has changed her mind,* and that her misfortune has won your sympathy. If a man could sit here in her place, facing you, if the same plaintiff and the same facts were in court, you would render a verdict for my client without a moment's delay."

This argument had completely reversed the state of mind of

the jury, and they found for the plaintiff, but it was afterward learned that their sole reason was that they did not wish to disturb the titles of property in the county. It was a clear case of appeal to the interests of the jurors. It was won by the method of SELFISH-STIMULUS. To read the argument as it is here given, the facts all seem to be in favor of the plaintiff; but as the lawyer was a man who could make anything appear as he wished, due allowance must be made for this contingency. The harmony with the prevailing opinion of all in the court room as a masterpiece of skill, for it made use of the thirteenth method, then ran into the fourteenth. Some of challenge also was used.

We now bring this long chapter to a close. The studies that are presented are the most useful in life. They apply to all conditions, and not to the court room or to business alone. Let them be studied with care and thoughtfulness and with the endeavor to obtain from them all the benefit that can be secured, so that the student will be the better prepared for the great struggles of life.

THE

FOURTH INNER GATE

OF

INTELLIGENCE

CHAPTER SIXTEEN

The Force of an Idea

Our students who have followed the upward steps in the Realm of Intelligence will notice the progress that is made as they go from one Inner Gate to another. This progress will become apparent in their own lives if they take advantage of the opportunities for practice that are afforded in this realm. The practice must be undertaken in the order in which it is presented:

1. Begin with the tests of your capacity for intelligence as given in Chapter Ten.

2. After you have mastered those texts, and not before, go to work upon the plan stated in the next chapter, and keep upon that until you have acquired at least twenty per cent of mental grasp.

3. If you have omitted the foregoing steps, it will be useless for you to proceed further, for the mind must be trained and developed in lines that are entirely new to you. Chapter Fourteen, or the Reverse View, now follows. You may think that you can step at once into that, and you will be disappointed when you find that you cannot do it. Mental grasp is the agency by which the power of the Reverse View is made possible. Therefore, we say practice PRACTICE, PRACTICE. Master the work that prepares the way for the Reverse View.

4. Then comes the climax, which is the system of Occupying Another's Mind, with its delightful and fascinating Methods, all contained in Chapter Fifteen. Progress in these habits will proceed with lightning rapidity, if you have mastered the work that precedes. If you neglect the tests and exercises set forth in the chapters just passed, you will not be able to accomplish anything with these Methods. This long chapter will prove pleasant reading, but that is all.

5. The Fifth and last march in this Realm of Intelligence takes you through the Fourth Inner Gate, and here we find the secret of success in the highest use of intelligence. It is the

FORCE OF AN IDEA.

There is in the brain of every person a hidden well of power, from which original ideas spring forth in the crises of life and on important occasions, hurling their force against opposing barriers and crumbling them to earth. This is so close to genius that it can almost be called genius. But then it must be remembered that we are now at the highest point in the Realm of Intelligence and just across the line that separates us from the next realm. Hence, it is but saluting distance from the present position to that of Genius.

The force of an idea is a power that is attributed to inspiration. So be it. But inspiration, in a common acceptation of the term, is the result of some form of mental development. Study, hard thinking, new fields of excitement and often so grave a cause as dire necessity, are training systems that unfold the mind's powers. One method never fails, and that is practice, along the lines of intelligence; for practice of the right kind opens gate after gate until the secret spring is reached. A touch of the magic wand, work, and its waters rush forth in might and power.

From the Mediterranean and from the Yellow Sea, the land rises in slopes, plains, steppes, tables and plateaus, undulating and varying in form until it is lost above the clouds between these shores and far inland. A new world, not in another continent, but far away toward the skies, hidden among the uplands of Central Asia, nestles in secure isolation from the tread of the traveler. Once it was seen by a venturesome explorer who escaped to tell the story. To his mind the ascent led him past a series of outer

walls guarded by great gates, each sentried by soldiers. He used his wits to pass them, and did not fail until he had gone through three and stood at the entrance to the fourth and last.

On the exterior of the realm without the first gate the land was drear and barren; stones and sand presented to him a wide waste of earth that defied cultivation. Within the first gate there were fields and farms dotted by cots and huts, and alive with the earnest endeavor of humanity. Within the second gate there were gardens and orchards where all things seem to grow in luxuriance. Within the third gate, flowers, vines, lakes, fountains and scenery superb greeted the eye and gladdened the heart.

As he stood before the last and fourth gate and sought to peer beyond the walls, the guard handled him roughly and thrust him down a steep cliff that overhung a brook. Catching the grass at the edge he held himself above the water, into which he would otherwise have fallen. It was a narrow escape. But it had its rewards, for as he stood looking into the glassy surface of the brook he saw, not himself in the reflection, but a city of gold. With a cry of sudden surprise he turned around to discover whence the picture had come, but he was alone before the walls and the guarded gate. Again he looked, and again the city of gold, bright, lofty, towering to the skies, and burning with the morning sunlight that shone against its domes and minareted roofs, was reflected in the unruffled surface of the stream. To the wall he glanced, but saw it not; and then one swift gleam from out the air above him showed where the city sat; not within the gates, but above and beyond them. Releasing his hold he plunged into the brook like one who was maddened by the tantalus, and there he bathed in the reflection of the golden city. The cooling waters cleansed his aching body. Emerging to the bank below, he walked along the garden path and came by a winding road to the gate once more. This time the guard was turned away in thought, and on his back he bore the legend, "OPPORTUNITIES NEGLECTED." Retracing his steps to the outer desert, he began the journey over again. Every path was conned and traveled with perfect care; and, when he now found himself before the final gate, the guard was gone. In his eagerness to enter the city of gold he did not see that a silver wire stood as barrier in the absence of the guard. This wire was thin and fine and seemed like the air around him; but he could not break it nor

pierce its film, even with his sword; and again he was barred. No longer did the legend of neglected opportunities keep him out, and what was this that served as well? With dagger and with sword, with hand and with foot, did he try to cut and batter down the silver lace; but it stood impregnable.

Its texture was so fine that he advanced to look the more closely at it, when it moved from his steadfast gaze as far as he had walked toward it. Another step and it moved on. Another step and again it moved away. And so he walked into the golden city, the barrier of silver lace leaving the way open for his advance, but giving no chance for his beating and cutting with force of arms or blows of body. When he moved on, when his life and mind and soul were active, then his steps were not impeded, but the moment that he sought to break the bounds by war and might and force and physical battle, he found the fine film was stronger than the Alps.

The experience at the final gate was all a dream, for he had fallen to the ground weary when nightfall brought the gloom over the land, and he saw these things in the mazes of his brain. The lesson never left his soul.

To the student of this realm of intelligence the same lesson is most pregnant. It will do no good to approach the final gate, that last barrier to the city of success until the neglected opportunities that were called for the first three gates have been made good by severe work and earnest practice. Then, when you come to the fourth gate, the guard will be gone, and the golden city will be open to you. The silver lace is the film that holds many a soul back; it is the fear to take each step onward. It melts into the distance as you go on with the faculties that God has given you. Walk and the course will open out its vistas of light and glory. Sit still and wait for these things to come to you and they will never come.

With the hope that you are not attempting to enter this gate until you have mastered this whole realm up to this point, we suggest that when you do enter, you go right ahead with the journey. Walk. Use the power, for it is a power by this time. The stimulus of the examples which we cite in this chapter will show you what this power is, but it has grown into your life by the thorough practice that precedes it in this realm. This is the result of forming correct habits.

The force of an idea, is the way the words are put together and the meaning they give when properly put together; or it may reside wholly in the idea. Some persons can say a thing that contains the full idea, and yet give it no force, while another person can clothe the identical idea in the right kind of words, and it lives for great usefulness and power. This is seen often where the same idea and the same words are reshaped and the idea then stands forth as a thing instead of the suggestion of a thought. Then words become things.

There are ideas that have fearful weight in the place in which they are set; and the uttering of them produces startling results.

"The dishonest cashier."

We will state what we mean by recalling a story that is true, for we were in the law office of New England's greatest lawyer at the time and were party to the matter as an assistant to the attorney; and we were as much startled at the turn the case took as were those directly connected with it. It arose from the discovery of theft in a bank and the watchfulness of the president of the institution, who was very anxious to know who was taking money. This president told no one of what he had found out, and he himself had no one in mind as the guilty party. In the building there was an old closet that opened into another room not in use by the bank, but under the control of the president. The latter hid himself there, and bored holes in the door which faced the inner part of the bank counters, and especially the cashier's desk.

It seems that the cashier had been in the habit of remaining after all other persons had gone. One day the sum of fifty thousand dollars had come into the bank in the form of bills, each of the denomination of one thousand dollars. The pile was in fifty bills and was very small. On that afternoon, when the clerks had all gone, the cashier remained behind and exchanged part of these bills for others that were smaller, among them being some of one hundred dollars and some of five hundred dollars. Then he put them in various pockets in his clothes and started out. The president, who had seen the theft, hurried around and came in at the front door, of which he had a key. He met the cashier and asked him to come back in the bank; but the cashier said that he did not wish to do so as he was in a hurry. The president then said:

"I shall have to place you under arrest."

"For what?"

"For embezzlement of fifty thousand dollars of the bank's money this afternoon, which I myself saw."

"You are mistaken."

"I am not. I shall call a policeman at once."

"An officer has no right to arrest me without a warrant. If you will allow me to bring to the bank some attorney who will represent me I give you my word of honor that I will return at once."

"I will allow you to call him or to call for him, if you will permit the janitor of the bank to go with you. He is in the basement and within call or should be."

"Very well."

The president was an old man and did not wish to make the physical effort to hold the cashier by force; so he thought to gain time by sending a younger man with the culprit and give instructions that he should not be allowed to get away. He saw the janitor in private and told him that the cashier had fifty thousand dollars of the bank's money in his pockets, and that he must keep with him until an officer could be called.

The cashier went to the office of the ablest lawyer then living in the United States; he entered the office at the third door, which was next to the final suite, and asked the janitor to be seated. Then he rushed unannounced to the inner office and thence to the room where the lawyer generally was to be found. As luck would have it the latter was there, but getting ready to leave for a train.

The cashier had a land case pending and had private papers of great value in the inner safe of the lawyer's general vault.

"I am in a great hurry," he said, "and I wish to get at my box at once. There is not a minute to lose." The lock was turned and the private box of this client was at his disposal. He placed and sealed tightly in a large envelope forty thousand dollars of this money, and the other ten thousand he handed to the lawyer.

"Here," said the cashier, "here is ten thousand dollars that I have just taken from my box. I had saved it up for my family. I wish to give it to you on a new case."

"What is the case?"

"The president of my bank says that I am a thief, and I wish

to vindicate my name. It is not the money that I care for so much as my name and the protection of my family."

The lawyer was completely fooled. He did not know that the man had to put money in the vault box and really supposed that he had come there to get some out of it, and that this large sum of money was just taken from the box.

"Now get in your carriage and let me take the janitor with us, and drive to the bank at once. There is not a moment to lose."

The lawyer locked the money up that had been given him, and they went forth to the bank. The president had gone in and was phoning for an officer, and giving specific instructions as to what to do, when he was surprised to see the lawyer, the janitor and the cashier. In another minute a detective joined them. All went into the private room of the president.

"This is unpleasant business," said the latter. "We have a chance to make matters right, and I hope you will see your way clear to do so. You are back much sooner than I expected you. Did you lose sight of the cashier?" he asked, turning to the janitor. The man was of strong build, quick and wiry both in body and mentally, and was not one who might be easily deceived. But his thoughts flew so fast when he was in the lawyer's office, that he did not realize the passage of a minute of time.

"I did not lose sight of him, except for a few seconds as he opened the door of the lawyer's office and called to him to come out."

"Did the cashier come in my office?"

"Yes, he went in."

"Why do you say that?" asked the lawyer.

"I saw him go in."

"Was I not standing at the door with my coat and hat on, getting ready to go to my carriage when he spoke to me?"

"I saw you with your coat and hat on. I thought you and he went back into the office. I did not see the door shut. Perhaps you stood at the door talking."

"Well," said the president, "what I wish to know is if the cashier had time to dispose of any funds while he was in the lawyer's office."

"Certainly not," said the janitor with some decision.

The question, however, angered the lawyer very much, who said:

"I wish you to understand that if the cashier had any funds on his person when he entered the office he has them now. This you can soon find out for yourself. He took no funds from his pocket or from any part of his person to hand to me. I am surprised that you would suggest such a thing."

"It is not necessary to have words. I wish to know all that the janitor has to say about the opportunity the cashier had to dispose of funds from the moment he left here until now."

"He could not have disposed of a cent unless he absorbed it in his skin," said the janitor.

"Very well, that is satisfactory to me; for the janitor is a man of discretion and honesty, as I have many times proved. Now I wish to state that the cashier and I were in the bank this afternoon, and that the sum of fifty thousand dollars was stolen. Do you object to being searched?"

"Yes, I object. It is an indignity to which I will not submit."

The lawyer looked at the cashier with great sternness and severity and then said:

"Cashier, my integrity seems to be under attack as well as your honesty. I shall have to ask you to submit to a search. It will not be wise for you to deny this to the president of the bank, for he is your employer. If you took any money you must have it now."

"May I see you alone in the next room?" he asked of the lawyer.

"No; that would make matters worse. If you are guilty, say so, and let us make the loss good, as you must have all the money with you now. Even though you are my client I must ask that you submit to a search. The duty of a lawyer is to see that justice is done to all concerned."

"Very well said," remarked the president. "I am sure that I do not wish to harm this man's family or send him to prison; but I must get back the bank's money. If he will give it up now I will have no action taken in the courts."

"You have no right to compound a felony," said the lawyer. "I do not wish you to make such promises. Have you the money with you?" he asked of the cashier.

"I never took it, and never had it, and am innocent of the charge. What I object to is the imputation and the demand for a search. I will not submit to it."

The president turned to the janitor:

"Did the cashier have any conversation with the lawyer in his office?"

"I did not hear any. I heard them say 'how-de-do?' and the cashier told the lawyer to get in his carriage and hurry along."

"Did you hear what they said on the way here?"

"I did not miss a word. They talked about the weather and the coming election."

"Was there any whispering?"

"I heard the lawyer ask in a low tone what was up, and the cashier said as low as he could so the driver would not hear that he was charged with taking bank funds. The lawyer said that was a bad charge and he hoped it was not true. That was all."

The lawyer then said to his client:

"I shall withdraw from the case if you do not allow a search while there is yet no time for you to get away with any money that you have stolen."

"That is right," said the president. "We are disposed to be fair except the cashier."

"If I submit to a search will you allow me to keep one package that I have?"

"We cannot say at this time. What is the nature of it?"

"It is a letter. I will allow you to see it if you will not read it. Here it is."

The letter was quite immaterial and seemed to be a decoy to get attention from the main hunt. Search was made and no funds were found.

"That beats all," said the president. "I was here and know my own eyes."

"Who else was here when the money was taken?" asked the lawyer.

"Only the cashier and myself."

The lawyer saw the point at once. With slowness and awful depth of voice that had many a time thrilled the courtroom he turned to the president and asked:

"Mr. President, you and the cashier were the only two persons here when the money was stolen. We want to know the truth. Which one of you stole it?"

The force of that idea went home to the president and he was helpless. He saw that he could not escape being charged with

the theft, and the case was ended then and there by the resignation of the cashier and his departure from the place. He had a net gain of forty thousand dollars; the lawyer was ten thousand dollars better off, and the mystery was as deep to the official of the bank as it was to the attorney.

"The advertising business man."

Another case in which the force of an idea was potent, is that of the great clothing dealer who spent ten thousand dollars a year in advertising in the papers, and whose profits were just what he spent. In other words he worked hard for the papers and got nothing out of it. One year he stopped advertising and did not make his expenses. Another year he spent five thousand dollars and his profits were less. The only way he could keep afloat was to spend the full amount and then just make both ends meet. He got tired of this and asked advice from us. We made him a visit. We found that the trouble was due to the fact that he had located his store on a street where no clothing was sold and where he had no competitors.

"This is a mistake," we suggested.

"What? Do you want me to go where someone else will get my trade?"

"No. But you can go where you can get someone else's trade. On the principal business street of the city is a great clothing store, and they spent fifty thousand dollars a year in advertising. The store next door is rented. Buy out the lease. Move in. Do no advertising and watch the results."

It was a venture. The man found that he could get the store next door to the big clothing house by paying the cost of moving and refitting and exchanging leases, as the business of the lessee was better suited to the place where the first store was located. In fact he was glad to get away. This cost the man a full thousand dollars or more. But he was to save ten thousand dollars in advertising. He had the windows filled with a fine display of suits, etc., and electric lights thrown on them all night long. In fact his show windows were much more attractive than those of the great clothing house.

The result of this venture was that the man got better prices

for all his goods, as he was now up-town, and he spent nothing in advertising as the business was the same as that next door, and the advertisements of the great clothing house were sufficient to bring patronage to the locality, and when patrons were in the locality they were not particular where they bought their goods. Many people were misled by the better display of the smaller store, and went into it for their clothing, after reading the astounding advertisements of the great house. The expenses were much less in the smaller store, and the relative profits twice as large. This enabled the man to offer better bargains to the public. He had made a net profit of twenty thousand dollars the first year, and more each year since. He said to us not long ago: "That idea you gave me was worth a million. How did you happen to think of it?"

Most merchants fear to go where there is competition. Experience shows that the smaller merchant doing business by the side of the greater, is sure to draw much of the trade of the latter if his windows are made more attractive, and his goods are of the same quality and of a slightly lower price. It is nonsense to claim that the expenses of the great stores are less than those of the small stores. It cost an increase that may be estimated at four times the expense of the small store for each doubling of the capacity of the building, and this excess more than equals the saving in the cost of goods that are bought in large lots at a time.

"Waste of time."

A man had the reputation of always being on time to meet his engagements. Speaking to a friend he said:

"I realize that when I have several persons to meet it would be unfair for me to keep them waiting on me; so I am always on time. When I keep others waiting, say ten minutes, the time wasted is theirs and it must be multiplied by the number of persons who are kept waiting. If I delay ten persons twelve minutes each, it is a loss of 120 minutes, or two hours of time wasted. So I make it a point to be on time."

His friend said:

"That is right. I am afraid of being late at my appointments and always come at least five minutes ahead of time."

"Then you waste five minutes of your own time."

We quote this to show that each question has two sides and it presents a different aspect when turned around.

"One machine was enough."

A man bought but one machine of a firm, and this fact was cited to prove that the machines made by the firm were not desirable, as the purchaser in question did not wish but one.

"That proves that the machines are desirable."

"How so?"

"The man procured but one because it was so well made that it has lasted all this time."

You see how easily an idea may be turned around. This is the essence of skillful debating and conversation of a business order.

"Fertilizers."

A man wrote to ask how he could answer the following argument of an agent in regard to fertilizers: The agent took a farmer to a piece of land where wheat had been sown with common manure, also with fertilizer in the second row, and with nothing in the third row. The wheat did not grow more than a foot high in the row where there was nothing to aid the ground; it grew to a fair height where manure was used, but the yield was small; and it grew in its best condition and yielded its best crop where the fertilizer was used. This row was so distinctly marked in contrast with the others that the fact was used in the form of photographs to induce farmers to buy fertilizers.

The following reply was sent, accompanied by a reference to a book which was authority on the subject: Land that has been kept up by the use of good compost will bear the best crops of wheat, and will not become barren the next year after the use of compost ceases. But land that has been repeatedly treated with fertilizers of the kind usually sold to farmers at this time, cannot be used without fertilizers, for the latter eat out all the life of the soil and make it barren. This fact may be proved by giving two adjoining acres of a farm of the same kind of soil, each five years'

treatment with compost or good manure, and five years' treatment with fertilizers; the acre that has had the compost will produce more wheat or other crops in the time than the acre that has had the fertilizers, and the cost of the former will be less than half the cost of the latter. But the main fact is, if you allow each piece of land to go to the sixth year, or any year, without any compost, manure or fertilizer, the former acre will produce a good yield of wheat while the latter will be barren; and hence the experiment made by the agent was made on land that had been ruined by fertilizers. Yet he sells his goods because farmers cannot look on both sides of the same question. The force of his idea is too much for them.

"Splitting the enemy's army."

Napoleon depended more on the force of an idea than any other general of his day. This is seen in his biography in many utterances that thrilled his army. One of his favorite ideas was to split the army of the enemy into two parts and to whip each separately. Thus if he had an army of 100,000 men and the forces against him were 150,000 he would be outnumbered if he met them as one army. They came from the coalition of the nations of Europe, and he kept informed of their movements; then by forced marches he sent his 100,000 men against 70,000 or 80,000 of the enemy, defeated them, and hurled his victorious troops against the other portion of the coalition and triumphed. This seems like mere theory, but every student of the great general knows that the idea worked out in fact. Many of his greatest achievements were accomplished by this one idea. Yet he was a man resourceful in ideas that had tremendous force.

"Initiative of the exhausted army."

It was Grant who caught the idea that, when two armies had fought each other to a standstill, or to a state of exhaustion, the army that attacked first after that was sure to win. He made this fact known to his soldiers; it fired them with zeal and courage; and they aroused themselves and rushed upon the astonished enemy. Many of Grant's victories were won after apparent defeat.

It was said of him that he did not know when he was defeated, as he turned the calamity into success.

"Keep the other side busy defending itself."

This is one of the great ideas of a general who gained many victories, but it has been used more frequently in trials in court. If one side of a case can be kept busy extricating itself from charges and attacks of various kinds, it will have no time to take the offensive.

It is surprising to note the ease with which a lawyer who is skillful may maintain a running fire of charges, accusations, hints and suggestions that irritate the other side; and this is done in the form of questions and objections. In proportion as the opposing side is guilty of presenting a wrong case, this plan of battle is productive of uneasiness; and it leads sooner or later to mistakes that reveal the real facts. While it is true that no person, honest or dishonest, is free to make an aggressive fight against you, if you keep such person on the defensive all the time, it is also true that a guilty side is much more nervous and restless when put under an unceasing fire. The questions and hints that may fill the air are innumerable. The lawyer need not wait to use them until his opportunity comes for cross-examination; each attorney is in the case from the start if he is active. Motions, openings, objections, questions and suggestions give him his ammunition from the moment the jury is being made up to the final word to the jury.

The best part of this method is the possibility for making the attacks polite and good-natured, or severe without overstepping the bounds of discretion.

In social and personal disputes that have no relation to the law or to trials, the more thoughtful mind may gain the advantage by keeping the other disputant on the defensive. As an example we will cite the following portion of a conversation between two women:

"You need not fly into a temper. If you do, I cannot stand up for your character again as I did last week."

"What do you know against my character?"

"Why should I know anything? I said I could not stand up for it again as I did last week."

"No one asked you to stand up for it. I can take care of myself."

"That's what I said. But no one believed it but me. I gave it to them good."

"Who said anything against me?"

"No one in particular. Only a dozen of your friends. I told them they ought to be ashamed to call you a scrawny-faced, loud-mouthed spitfire. I gave it to them and made them take it back."

"I should like to know who they were."

"You will find out soon enough."

"Won't you tell me their names?"

"And be made to face twelve persons who will deny the whole thing? Not a bit of it. I am no tale-bearer."

"You did stand up for me, did you? I am glad I have at least one friend."

It must be remembered that this is a quarrel, and not a conference. The cooler-minded disputant secured an opportunity of telling the other woman some mean things and yet got the benefit of being regarded as her defender.

"Never take anything for granted."

This is the most useful piece of advice ever uttered. If a person should live up to it, the mistakes, disappointments and sufferings of life would be very few.

The rule is important at every turn. It can be applied every day, and perhaps a dozen or more times an hour. It leads to the most excellent of mental habits. We will give a few examples here, but millions are possible:

1. A woman was going to bed at night. She and her three daughters were living in a small house.

"Are all the windows fastened, Jane?"

"Yes, mother."

"How do you know?"

"I went all over the house last night, and they were fastened then. They have not been opened to-day."

"Go over them again. There are burglars in town."

The daughter found an unfastened window. That same night a gang of boys who had no tools but who entered houses that were easy of access, visited the neighborhood. The next morning a neighbor called and said:

"Did burglars enter your house last night?"

"No."

"They did mine. I told John to see that the windows were locked, but he said he knew they were, and they were not. The burglars walked right in and stole a hundred dollars' worth of valuables."

John took it for granted that the windows were locked.

---

2. A man bought a house for twenty thousand dollars. The man who sold it to him was honest, and gave a warranty deed; so the grantee did not have the title looked up. The grantee moved away to another State. There was an incumbrance of fourteen thousand dollars on the house.

---

3. A man engaged a job-contractor to repair a house, and tried to get an idea in advance of what the cost would be. The carpenter said:

"I do not know. I cannot tell. I will not charge you too much."

The owner expected a bill of less than two hundred dollars; but it exceeded $2,900.00. A law suit followed. The verdict was for eight hundred dollars. Lawyer's fees and costs brought the amount up to $2,850.00. The owner of the house took it for granted that the job-contractor would do as he said. Had he insisted upon a written contract, he would have saved nearly all the loss, for he could have placed the limit of the expense at any amount he pleased.

It is the force of this idea, never taking anything for granted, that makes a life successful at every stage. No mental habit could do more toward sharpening the wits and making the thoughts keen. The opposite habit leads to shiftlessness, mistakes, blunders, losses and suffering.

"Concessions."

A very successful business man said that his good fortune was due to his willingness to concede to others all unimportant points and all small details. Some political leaders do this with their followers. Debaters in legislative matters brush aside little disputes by letting them go in favor of their opponents. Lawyers in trials who concede the most, within the bounds of judgment, win the most. This idea is seen in its highest value in many great cases that are thus managed.

Concessions pay.

"Small beginnings."

The great successes in business, in social rise, in professional careers, in lasting friendship, in love, in making acquaintances, in addresses, and in each and everything else, have all been wedge-shaped. You will better understand this if you will draw a wedge of three lines on paper. The first line is to be two inches high at the right edge of the paper. The next two lines are to be six or eight or ten inches long, one starting from the top of the two-inch vertical line, the other from the bottom of it, and both of the long lines meeting at a point as far to the left of the vertical line as possible. These present the diagram of a wedge that is two inches thick at the right end, and that comes to a point at the left.

The man or woman who wishes to achieve the most in any undertaking, should begin at the *point* of the wedge and not at the *butt*. Small beginnings, if they are steadily widened, make grand endings. It is wrong to plunge ahead beyond your means, or to assume that the goddess of luck will smile upon you. She may change her mind.

Many a speech has begun at the big end of the wedge and tapered off to the small end.

Many a lover, displaying more zeal and mental, moral and financial importance than he could maintain, has begun at the big end of the wedge, and ended at the small end after marriage.

Strangers move into town and make an effort to know everybody at once, with the result that they find themselves at the small end of the wedge in a very short time.

In business there should be apprenticeship in effect if not in name. It is a mistake for a man who knows nothing of mer-

cantile life into which he is to embark, to start out full-fledged. If he has been a clerk, a manager or a partner, he may then be qualified to go on with his enterprise on a scale suited to his ability.

The better impulses of life should likewise take slow hold on the mind and heart.

Making up for lost time by plunging boldly into a new moral status is generally beginning with the butt end of the wedge and ending with the point; for experience shows that those who get underway slowly and who widen out their natures as they proceed, never fail.

Further space need not be devoted to the consideration of the force of an idea; for the examples are of all kinds and have no limit.

If you have come to this Fourth Inner Gate before you are prepared to take up its work, you will find it guarded by the sentinel who bears the placard "OPPORTUNITIES NEGLECTED," and you should turn back to the outer field where the desert and the rocks make the prospect most uninviting, and there you should accomplish the tests; then, as you pass gate after gate, you should fulfill all the requirements to the letter, in spirit and in fact, until you are master of the minutest detail.

If you do this, you will find that these means of training will prepare you for rapid development in the present part of the work, where the city of gold offers you home and residence grand.

The cultivation of the force of ideas is not at all difficult. It is readily encouraged as a habit by making use of the suggestions herein contained, based always upon all that precedes in this realm. It is a power that wakens little by little as you use it. Step forward and the path opens its further view to your eyes; stand still and you see nothing ahead. This means that you must make use of the faculty as far as you are able, and by using it each day it will begin to unfold more and more all the time.

It is akin to genius, and that study now awaits us.

Before undertaking it we must make practical use of the teachings of this realm, by taking up the science and art of cross-examination.

CHAPTER SEVENTEEN

Principles of Cross-Examinations, Skirmishes and Cases

The very identical rules that apply to business life, to social intrigue, to scheming courtships, and to diplomacy, apply also to the cross-examination of an opposing witness in a trial either before a judge, a commission or a jury.

There is no exclusive line of conduct or of human nature that belongs to the work of the lawyer in court. Shrewd business men and keen women must make use of the same principles that the lawyer should employ, if they wish to sound the depths of any person's mind. While the trend of this chapter is solely in the direction of the courtroom, its laws and suggestions are for all men and women in the larger field of life.

The opposing witness is one who intends to stand by the statement he has made, whether that statement is true or false. He is called opposing, not because he is on the opposite side of the case, but because he opposes himself to the efforts of the lawyer to cross-examine him. He regards this process as an attempt to shake his testimony and he does not wish to have his testimony shaken. He has a pride in his ability to defend the position he has assumed or been put in that of having asserted a certain thing, and wishing his assertion to remain intact.

In the first place he looks for an assault from the lawyer who is to cross-examine him. This assault is to come in the form of questions, each woven with skill into the fabric of a plan to undermine his structure.

This is what he thinks.

In nine cases out of every ten he will be unduly apprehensive, for the lawyer will be totally disqualified to probe him. Most lawyers adopt the following methods, some of which are puerile, and not one of which involves mental magnetism:

1. The ordinary lawyer will have the witness go over the whole testimony again, including all details important and otherwise. This is called elementary cross-examination, for it is the easiest of all kinds. Any person can conduct it. All there is to it, is to lead the witness along step by step over the same ground as that covered by the direct testimony. A keen mind is never caught in this way, even if he has lied. A daf is almost always caught when the statements are false and are made impulsively. But a daf who has gone over the same facts again and again before coming to court, will not be caught in a contradiction. The amateur who wishes to get a little experience may find this method of cross-examination quite effective as a stepping stone to the probing kinds, even if the falsehood is not discovered.

2. Then the ordinary lawyer will, after a few trials, attempt to destroy the coolness of the witness by irritating him. This is done by questions that involve the character or probity of the latter, or that are impertinent, or that intrude upon his domestic or private affairs. Trial judges differ in their opinion as to the merit of this method. Some think that the truth is more readily attainable when the witness is clear-headed and unruffled. Others think that an excited or disturbed mind lets out the facts more unguardedly and therefore prefer the method whereby the witness is confused.

An honest witness will tell the truth when calm; but as soon as his mind is muddled he will get mixed in his facts. Honesty is never prepared for confusion. This is a law of human nature and should be borne in mind.

A dishonest witness will not get easily confused. He knows too well the danger of it. When he is confused he clings to the main facts as he has rehearsed them, and is not easily dislodged.

A daf may be more readily shifted than a witness who uses animal cunning, unless the daf has fixed the details by repeated rehearsal before the trial.

3. The ordinary lawyer also has a pet scheme by which he seeks to discredit a witness in the minds of the jury. This may be done in any one or more of a hundred ways; such as showing feeling, interest, bias, relationship, sympathy, championship of a client's cause, a dislike for the other side, opinions, hopes, aid in pushing the quarrel, etc. A favorite method of discrediting the witness is by catching him in a contradiction, whether in a mate-

rial or irrelevant matter; then claiming that a person who is false in one particular is false in all, or may be considered untrustworthy in any. This is bad logic, but it has nullified the testimony of many a witness and thwarted justice thousands of times.

A person who tells a lie with deliberation, knowing and realizing that it is a lie, and using it for purposes of deception, is in the first mental realm, that of animal cunning, and will not lie without a purpose. Such persons tell the truth most of the time; if they did not, they would find no one to believe them and hence no one to deceive. In order to deceive they must be as truthful as they can; therefore they must lie only when it really pays to do so.

On the other hand, the daf will lie from habit, generally superinduced by a warped mind; either bent out of the normal by constitutional causes, or misshaped by influences that are temporary. The shallow daf goes to pieces very easily under questioning in court; but the deeper daf mind holds very strong pictures of the wrong side of a fact and holds to them tenaciously.

The habitual liar tells more truth than falsehood. This must always be so, for there is not enough falsehood in the world to supply a system of solid lying.

When the jury is satisfied that a witness is deliberately deceiving it, or attempting to, it may reject all the testimony of that witness, not because it is all false, but because there is no way of separating the false from the true.

When a lawyer, by confusing a witness, makes a seemingly honest man or woman utter a contradiction, and then argues that a deliberate lie has been told, and the whole testimony of that witness must be discarded, the attorney should be rebuked by the jury's verdict if it is possible to do so. Confusion is not deliberation. The deliberate liar is dishonest. The mixed mind that contradicts itself when muddled is generally an honest mind.

4. The ordinary lawyer often seeks to frighten a witness; sometimes by hinting at prosecution for perjury; sometimes by great severity of manner; sometimes by a threatening voice or attitude; or in any way that will awe the helpless being into an immediate desire to turn about and tell the truth. This style of cross-examination grows on the lawyer who uses it and is called brow-beating. Another kind of brow-beating is by the splitting of terms, or cutting off answers when half made, or narrowing down the replies until they become ambiguous and therefore capable

of several meanings. In fact the shyster is quite an adept in his trade and an interesting type of animal cunning. The judges know him and should tag him. Some bars are full of him. Other bars have honorable attorneys in their roll.

An opposing witness, as we have said, is one who seeks to stand by the testimony he has given, whether he is on one side of the case or the other. He may be cross-examined by the side that called him, if he appears reluctant to tell the whole truth. This is under present practice. Some day when civilization moves on another step, the rule will be as follows:

A. The plaintiff may be examined directly by his attorney, and cross-examined by the defendant's attorney.

B. The plaintiff may call as many witnesses as the court will allow; each witness may be examined directly by the plaintiff's attorney until all material points are covered, after which the same witness may be cross-examined by the same attorney, but only on the testimony already given; then the same witness may be cross-examined by the opposing counsel.

C. The defendant may be examined directly by his attorney, and cross-examined by the plaintiff's counsel.

D. The defendant may call as many witnesses as the court will allow and each witness may be examined in chief, or directly, by the defendant's attorney, and then cross-examined in the manner stated in B, first by the defendant's attorney, then by the plaintiff's.

E. The parties to the case should be allowed to remain in the courtroom; but their witnesses, on the request of either attorney or suggestion of the judge, should be kept at all times in a witness room when the trial is in progress, and should be under oath not to converse, during said trial, with any person or among themselves on the nature of the testimony given.

RULES OF HUMAN NATURE IN CROSS-EXAMINATION

Rule 1. *There are two kinds of opposing witnesses. First, the person who intends to tell the truth and who refuses to be caught in a falsehood or the appearance of one; second, the person who intends to tell a lie and stick to it.*

Rule 2.—The honest opposing witness is constantly on the look-out for fear he will contradict himself. He is afraid something he will say will not be wholly accurate.

Rule 3.—The dishonest opposing witness is constantly looking for a trap.

Rule 4.—The dishonest opposing witness construes every critical question in a sense opposite to its face meaning.

In a trial in court, as well as in business transactions, the dishonest party is the one most to be feared. A woman has her fortune to invest. How shall she invest it? In what kind of bonds, stocks or other securities shall she put it? How is she to know? Men who are engaged in the business of investments are not always sure, but the conservative and honorable ones are able to give reasonably accurate advice. She may find one such man in every ten she might consult. The dishonest advisers are to be feared.

The same rule holds good in and out of court. But the processes by which its principle may be applied are best seen in the plan of probing for the truth under the management of the cross-examiner.

The honest witness may often be confused and led into admissions that hurt his client. This misfortune occurs every day. We do not propose to show how this is accomplished. Our duty is to encourage jurors to learn the art of analyzing such contradictions so that they may know when an honest man is contradicting himself and when the other kind of man is doing it. You who may some day sit on juries, or in jury boxes, to use a better term, please remember that the guiding principles whereby this fact may be ascertained have been fully stated in the opening of this chapter.

It is not to make the honest witness contradict himself, but to probe the dishonest witness until he is seen to be what he is, a liar and a perjurer, that this chapter is written and the method to be adopted is fully explained. When one witness contradicts another, or several contradict one, the lawyer has no right to call

that one a perjurer. This crime consists of lying under oath, and the person who is contradicted is just as likely to be the perjurer as the one who contradicts him.

The witness who is really dishonest must be discovered in some other way than by putting another's oath against his. He must be made to discover himself. This is the work of the skillful cross-examiner, and not one attorney in ten thousand is qualified to undertake it successfully. The writer of these lines is not discoursing on a theory. He has put the method to a test in more than two hundred jury trials without the loss of a single case. He has instructed others in the same method and has seen them use it with uniform success.

Rule 3 says that the dishonest opposing witness is always looking for a trap. He thinks he is hunted. He is on his guard. If he is not he is a daf. In the latter case he will be caught by any fairly skilled attorney. But if he is on his guard he must be handled most carefully and by a lawyer of the highest ability.

We call him an opposing witness, meaning that he is quite a different person when being cross-examined from what he is when the counsel for the side he supports is handling him. If he is a daf he will show bias for his side; he will be swift, flippant, smart, willing or assertive, or he may overact in an opposite direction. The opposing counsel must be quick to discover any of these characteristics, for they can be turned into account by almost any kind of a cross-examiner, unless a very clumsy one.

The dishonest witness almost always receives pay for his perjury, or has an interest in the result, or in the party whom he lies for. He is either cunning enough to know what to do and what to avoid, or else he is coached by the party or the latter's client. This statement has not been made at random. We have submitted it to reputable lawyers in every State in the Union, and to some judges, and have their unanimous approval of their use. One judge writes: "Every lawyer who has had his eyes open and has practiced long enough to have gained experience, knows that he is called up many times in his professional career to meet perjury that has been schooled into the client and witnesses on the opposing side. He is sure who the offending attorneys are; but he lacks the evidence that would be required to disbar them. If you will educate the public to understand the nature and frequency of this wrong, you will be doing good along lines that have been

hitherto neglected. I trust that you will take a strong stand in the matter." All lawyers of repute who have been consulted by us have asked us to expose to the public, and especially to possible jurors, the crime that is committed by perjurers and their coaches; and to explain the methods whereby false witnesses may be probed and made to confess the truth.

The Rule referred to, which is Rule 3, is a guide to the discovery. It says that the dishonest opposing witness is constantly looking for a trap. In any other place than a courtroom he might use his mind "three deep," but here he keeps it "two deep," and rarely if ever goes beyond that.

The lawyer who would trap him must go one better. He cannot catch him by "two deep," although he may nullify any scheme of the witness by such method. "Two deep" will nullify "two deep"; and if the lawyer use his mind "two deep" the witness will always keep clear of his efforts to get at the facts. These generalities may not be clearly understood, and we will illustrate them by examples.

Before doing this let us introduce more rules to serve as means of help in the undertaking. These are to continue the series of Rules already started in this chapter.

Rule 5.—*The lawyer who would detect a falsehood must first analyze his opposing witness to ascertain if he is a daf, an OOL, an honest witness, or one that employs animal cunning.*

Rule 6.—*If the witness is of the first mental realm (animal cunning) the method of procedure must be based on Rule* 3 *and Rule* 7.

Rule 7.—*A lawyer of the fourth, fifth, or sixth mental realm will, in a few skirmishing questions, be able to determine if the witness is dishonest (that is, of the first realm), and must at once proceed in separating lines of inquiry.*

Rule 8.—*A constant double line of cross purposes must be kept before the mind of the witness.*

It seems strange that such subterfuge must be resorted to in this age of civilization; but judges everywhere are cognizant of an awful amount of perjury in court trials, and the skilled cross-examiner is a rare genius. The fact that we have made this method useful in the practice of lawyers who before were powerless to detect falsehood, justifies us in using it in this volume as a part of our study; for it is mental magnetism alone that must be employed in handling such witnesses.

This is one of the grandest, noblest, best uses of the power of mental magnetism.

The most satisfying part of it all is the fact that a witness may know this method, and yet may be caught by it if he is lying. It is like trying to play chess in court under the excitement of a lively trial.

As we have suggested in a previous chapter, if you wish to organize assemblies for the practice of cross-examination in your own community, as a means for sharpening the mind and testing the power of mental magnetism, you will find the rewards well worth the time and effort.

The skirmishing questions are for no other purpose than to ascertain if the witness is lying. You may know that fact from other sources, as if he is the client of the other side, or is related to him, or otherwise interested. If known to be so in advance, and if your client has told you the truth, as you ought to know, then it may be assumed that the witness is lying.

Skirmishing questions often mean nothing to the case, yet *seem* to mean a great deal to the witness. The following are illustrations of preliminary skirmishes, taken verbatim from stenographic reports of trials. In each example the case and the cross-examining attorney were different:

FIRST SKIRMISH

Q. What is your age?
A. Forty-two.
Q. How long have you known the defendant?
A. From five to ten years.
Q. Which is it?
A. Well, I suppose about eight years.

Q. Why did you not say so at first?

A. I was trying to think.

Q. Are you the man behind the defendant—the man who is furnishing the money to carry on the defense? [This question was a perfectly proper one, and an objection to it would not be sustained; but there was no foundation whatever for asking it. The lawyer who made the inquiry was one of the leading practitioners of a great city, and a cross-examiner of remarkable skill. He had a habit of distracting the witnesses' attention by proper questions that were at times rather startling. In this case he present question caused the witness to turn pale and to look to the defendant and then to his counsel.]

Q. Do not look to your lawyer, sir. Answer me? Don't you know? [This question came before the witness had collected himself after the surprise. It followed immediately upon the former question.]

A. No.

Q. Why don't you know?

A. I do know.

Q. You said you did not know.

Atty. for Deft.—He said he was not the man behind the defendant.

Atty. for Pltff.—I ask the reporter to read my question and the witness' answer.

Reporter—Q. Do not look at your lawyer, sir. Answer me. Don't you know? A. No.

Witness—I said no, meaning that I was not the man behind the defendant. [It will be seen that the lawyer employed a double-barreled question; a kind of interrogatory that is frequently employed to confuse witnesses. It runs something like this: "Are you the man behind the defendant—the man who is furnishing the money to carry on the defence?" Then, while the witness is recovering from his surprise and before he can get his voice, the lawyer continues: "Do not look to your lawyer, sir. Answer me. Don't you know?" The witness has his attention fully upon the main question, and the "Don't you know?" is not in his mind when he says "No." Yet it answers that question. This double-barreled inquiry is very frequent in trials. In black and white it seems large, for the final inquiry which receives the reply is the most attractive part of it. In the past twenty years we have

heard witnesses plied with this kind of double-barreled question and have seen fully a thousand of them caught by it. It is used in all parts of the land. Lawyers who know how to employ it seem to conceal the matter, for they rarely discuss it.]

These few questions have already put the witness in a bad light. The last inquiries may have been tricks of the lawyer, although an honest lawyer sometimes falls into the habit of using the double question. But when the witness was asked how long he had known the defendant, the very man for whom he was testifying, he had a suspicion that a trap was being laid for him, and he left two openings for his escape; one, a shorter period of acquaintance than the fact; the other, a longer one. This is a little thing, but it is an accurate indication of the drift of the witness' mind.

Having concluded that this man was in league with the defendant, the lawyer for the plaintiff put a question to him that was calculated to touch close to the real fact. It was like a thunderclap pealing out of a clear sky. It hurt both the defendant and the witness. The delay that ensued was necessary, for the witness must get the full force of the question before replying. Yet this delay aroused a suspicion in the minds of the jury and led very soon to a complete discrediting of the witness.

An honest witness and a daf gives answers quickly; others reply to weighty questions with deliberation.

The double-barreled question, skillfully put, will always trap any witness; for it is pregnant with a vital inquiry, and it ends with "Don't you know?" or an equivalent that really gets the answer. The mind of the witness can perceive only the main query and regards the second question as nothing but a spurring on. Yet in the stenographic report the damaging admission is plainly visible. The double-barreled question includes many other forms than that given here, and may be made dangerous in hundreds of ways.

Another trap that should be avoided is the quick shifting of the cross-examiner from one line of inquiry to another, and the springing of a vital question without preliminary approach. The usual method is to carry on a steady fire of inquiries until the witness has the trend well in mind, then to ask an entirely different question that is of the most vital importance and that hurts. The first question of a new line of inquiry generally does not meet

with an objection from the opposing counsel, as he is kept busy for a few seconds guessing its purport.

The suddenness of a new inquiry always occupies the mind of all persons affected by it, and prevents counter-thinking.

This is not only true in court, but in business and in social conversation. Properly conducted, such inquiries completely empty the mind of the listener and leave it open for the thoughts of the other party. While this period is short in many instances, it is long enough to enable the party to enter. If he cannot continue his residence there, it is his fault.

Lawyers should seek to save their own witnesses from these traps by timely objections; but very few are able to do so, as the mental law forbids. Two trains cannot pass each other at the same time on the same track, although an unlimited number might go along in the same or in diverging directions; and the same rules hold true in mental processes.

Any sudden stroke of thought projected into another brain may completely occupy it. This fact may be tested very readily and very satisfactorily by any person of intelligence. Skill is required in all things. Haphazard methods count for nothing.

The next skirmish is taken from the record of another court, in another State, and where other lawyers were engaged in the trial.

SECOND SKIRMISH

Q. How old did you say you were?

A. Twenty-nine.

Q. What do you do as a business?

A. Real estate.

Q. What else?

A. Nothing else.

Q. What other business are you engaged in?

A. No other business.

Q. What other sources of income have you?

A. I suppose you refer to—

Q. Never mind what you suppose I refer to. My question is plain. What other sources of income have you?

Atty. for Deft.—I object.

Court.—On what ground?

Atty. for Deft.—This man's business is not on trial here. The matter is wholly foreign to the issue. It is irrelevant.

Court.—The witness' character and creditability may be inquired into. The nature of his business is sometimes an indication of his character. Objection is overruled.

Q. What other sources of income have you?

A. None at all.

Q. What did you mean when you said you supposed I referred to something?

A. I had nothing particular in mind.

It is now very evident that the witness is prevaricating. This gives the lawyer the cue to his course. He cannot be treated as an honest witness, and is not a daf; therefore the method to be adopted is that shown under Rules 3, 4, 7 and 8. These rules present certain facts, as follows:

The witness is constantly looking for a trap.

The witness construes questions by opposites.

The lawyer must proceed in separating lines of inquiry.

A constant double line of cross-purposes must be kept before the mind of the witness.

It is very easy to see that the witness is looking for a trap, if he is dishonest, or if he is particularly guarded. When he thinks he is near a trap he goes as far away from it as possible. This is human nature. He is just like a driver in the woods on a cloudy night. All skillful cross-examination is in the dark to the witness at critical stages. The driver in the gloomy forest may have heard of a dangerous hole on the side of the road at a certain place. As he comes near to it he keeps as far from it as he can. Or he may be like the coachman who, when he approached a ledge near a precipice, always drove his horses to the other side of the road, so as to avoid all danger of a fall.

Human nature is the same in the courtroom. The witness who fears a pitfall will keep as far away from it as he can.

The skillful cross-examiner knows this, or should know it; but most lawyers do not take advantage of their knowledge. The witness is using his mind "two deep" all the time, and the lawyer must use his "three deep." Let us see now the process by which the witness' mind is probed until it gives up the truth. We

will take some actual cases and give the testimony as it appears in the stenographic reports, except that it is shortened in places and the numerous objections are omitted.

CASE NUMBER ONE

The plaintiff is being cross-examined.

He has brought suit against the estate of a man to whom he claims to have loaned four thousand dollars two years prior to his death. The widow is defending the suit. She has received, by a will, all the property of her late husband, and this consists of the homestead, which is valued at about eight thousand dollars. If the plaintiff can establish his claim, he will take from the widow her entire homestead, except her life interest in one-third of it.

The claim of the defence is that the note is a forgery, and that it is founded upon no consideration, even if genuine. The signature is apparently genuine. If forged, the man who executed it was unusually skillful in crime, for the widow herself admits that it looks genuine.

The plaintiff is a traveling salesman. He has testified that the defendant came to him about two years prior to his death and asked for a loan of four thousand dollars, which money he let him have. It is evident that the plaintiff expects to be asked why he loaned it without security, and that he will answer that the borrower was an honest man of unencumbered property, who did not wish to ask his wife to sign a mortgage on the home.

The defendant has no hope of defeating this claim, unless the plaintiff can be made to tell the truth. But the plaintiff is unusually clever and is prepared for any turn the case may take. He establishes his case, prima facie, when he swears that he loaned the money and saw the maker of the note sign his name to it. He has experts ready to meet the claim of the defence that the signature is forged.

The attorney for the defence has called in a lawyer who is specially skillful in cross-examining dishonest witnesses. This lawyer makes use of our rules in the following plan of questioning. The length of the examination may seem too great for this book, but the student of mental magnetism will be well repaid for a close reading of every step of progress made in this remarkable conflict of keen minds:

Q. How old are you?

A. Almost thirty-five.

Q. What is your business?

A. A traveling salesman.

Q. What do you sell?

A. Shoes.

Q. How long have you been a traveling salesman, selling shoes?

A. For ten years.

Q. Ever since you were twenty-five?

A. Yes, sir.

[We wish to call attention to the points as they are made. These points are not, at the time, apparent to the witness, the court, the jury, or the other side. Point number one is the fact that the plaintiff has been a traveling salesman for ten years. Remember this.]

Q. Have you ever been in the business of usurer? That is, loaning money at more than the legal rate of business? [Here it will be seen that the defendant's attorney has begun to use Rule 7, which is to separate his lines of inquiry. This means danger for the witness, for the keenest and shrewdest mind that ever baffled cross-examination has not been able to withstand this method of separating the lines of inquiry. The lawyer is not wandering about in a hopeless endeavor to find an opening. He will be back soon to his first line of inquiry. He has already scored one good point, though no one suspects it.]

A. I have never loaned money at more than the legal rate of interest.

Q. Do you not call it taking too much interest to deduct the year's rate from a loan and yet allow the note to read for full value?

A. I did not do that. I loaned the full sum of four thousand dollars on this note, and have never received a cent of interest, principal or commission. [The witness supposed this question was a trap to cause him to admit that he deducted $240.00 from the cash he loaned on the note, which would lower the amount actually due. But the lawyer was seeking an admission from the plaintiff that he actually handed four thousand dollars to the maker of the note, and this admission he got. It is point number two.]

Q. Have you any partner in the loaning business?

A. I am not in the loaning business.

Q. Well, whatever name you give to it; have you any partner?

A. No, sir.

Q. Who shares these profits with you?

A. No one. There are no profits. I only made this loan for the accommodation of Mr. B——, and I do not call interest profits.

Q. Who employs you as salesman?

A. The firm of ————.

Q. Do they allow you to engage in the loan business?

A. I am not in the loan business.

Q. Do they know that you make loans?

A. I do not make loans.

Q. Do they know that you made this loan and that you receive thereby a profit of $240.00 a year, in addition to what they pay you?

A. I have never mentioned the matter to them.

Q. Have you heard rumors that this money, this four thousand dollars, was the money of your employers, and not yours?

A. No, sir. [At this point the attorney for the defence announces in a voice that the plaintiff hears, that the firm of employers are to be brought into court, with all books showing payments or loans made by them to the plaintiff. The latter thinks that the purpose of the employer's testimony is to show that they have loaned money to the plaintiff. His keen mind at once sees the defence to be set up, which is that the money was not his, but his employers'. The purpose of the attorney is quite the opposite.]

Q. Was every cent of it yours?

A. Yes, sir; every cent.

Q. How much money did you draw a year from the firm?

A. My salary was fifteen hundred dollars a year.

Q. For how many years?

A. For every year of the ten I have worked for them.

Q. That was salary. I do not mean what they owed you. I mean what they loaned you.

A. They never loaned me a cent.

Q. Were there no extras in addition to the salary; nothing else at all?

A. No, sir; emphatically not. [The witness is still afraid that the lawyer is trying to make out that the money was the employ-

ers', and was loaned. The lawyer is running "three deep," and seeks exactly the answers that he is getting.]

Q. At the time when you went to work for this firm about ten years ago, did you have any partner in the loan business?

A. I never was in the loan business.

Q. Not ten years ago?

A. No, sir. [It will be noticed that the lawyer comes back to each of the separated lines of inquiry. The witness hardly knows what to expect next.]

Q. Have you ever had any other means of earning a living except as a salesman and as a money-lender?

A. No, sir; but I want you to understand that I am not a money-lender.

Q. Did you not lend four thousand dollars?

A. Yes, but not as a man in the business of a money-lender. I did it as an accommodation.

Q. Are not all loans accommodations?

A. Yes, but not in a personal sense.

Q. Why do you object to being called a money-lender? Is not the business honorable?

A. I object to a thing that is not so.

Q. You loaned money before you became a salesman, did you not?

A. No, sir; I had none.

Q. Oh, but you forget. Did you not loan five hundred dollars to a man named Sullivan, who kept a saloon on Broad street? What was his full name? [To his associate counsel:] Oh, I have it. [Picks up a piece of paper and reads:] To James M. Sullivan of Broad street, just ten years ago?

A. No, sir. You have the wrong man this time. I loaned no money then. I had none to loan. [Repeated objections have been made to these questions; but as the judge was not an OOL he permitted them to be asked. Every question is material in fact, yet not so on its face. Many a judge is an OOL and cuts off an attorney from asking questions when the purpose is not apparent. If the purpose were apparent, the witness would see its import and thus defeat the ends of justice. Let judges think of this.]

Q. Is not your memory rather weak?

A. In what way?

Q. In saying that you had no money ten years ago?

A. I ought to know. I had none then.

Q. This note is dated nearly four years ago. At that time you had worked for this firm for six or seven years, had you not?

A. For nearly six years and a half. [Daylight is now coming into the brain of the plaintiff and he sees that he is fenced in by admissions on every side; all of which he made in the belief that he was avoiding traps of another kind. He wishes now that he had put himself down as a man of means ten years ago, with a few thousands on hand in case of an emergency. He is expecting a tying in of the various strands of the testimony, and he is thinking how he can show a net saving of four thousand dollars in six and a half years out of a salary of fifteen hundred dollars a year. He has no other resource. It is a close shave, but he sees his way clear to accomplish the end. But why did that lawyer go back to the date of his entering the service of the firm, and why did he admit being without funds?]

Q. You do not mean to say that you saved four thousand dollars in six and a half years out of a salary of fifteen hundred dollars a year?

A. I could easily do that. I had no family except my wife. I was on the road a great deal of the time and all my expenses were paid by the firm. I could lay aside six hundred dollars a year and have nine hundred to live on.

Q. Where did you lay it aside?

A. In a fireproof safe in our home.

Q. Why not put it in the bank and get interest on it?

A. The banks were shaky. We did put three hundred dollars in a bank and got only ten cents on the dollar. The banks failed in great numbers, so my wife and I agreed to buy a safe and keep the money there until we could invest it.

Q. When did you put three hundred dollars in bank?

A. About five years before.

Q. After you had worked eighteen months for the firm? That, then, represented all your savings up to that time, and you lost ninety per cent of that? [The witness sees a trap, as he supposes. But he does not see the real one. He thinks that the lawyer has driven him into a corner, and he makes a quick effort to extricate himself. In avoiding this apparent trap he falls into the real one.]

A. The three hundred dollars belonged to my wife.

Q. How did she get three hundred dollars?

A. From her parents. [This was a lie.]

Q. Were her parents wealthy?

A. No; but they had a little. It was a wedding present, and she kept it in her drawer in my safe, thinking she would buy clothes with it. I kept my money in a separate drawer. She did not need the money, and so one day she went down town and put it in a savings bank and lost it. I held on to mine and saved it.

Q. Did her parents make good the loss?

A. No.

Q. Nor her other relatives?

A. No; she had no others who could make it good. She did not need their help. I was able to support her. [Here the witness shows genuine cunning. He sees that the lawyer is seeking to make him out a poor man who could not save money enough to support his wife, and therefore would be unable to save enough to loan out. He has been trapped and hedged in, all the way along, but now he congratulates himself that he sees "several moves ahead" and is the mental equal of his cross-examiner. His thinking all this is just what the lawyer wants. He knows his man and gives him rope. His real trap is the admission that the wife brought no money to him. The lawyer has everything almost ready for the climax, but sees an opportunity for the man to escape by claiming that his wife had money of her own. This is a point of immense importance. We wish the student to look very carefully into it, as it involves wonderful skill in thwarting the plans of a deep schemer. The witness is made to fear one trap and falls into another.]

Q. But she had some way of getting money except from you?

A. No, sir. I was fully able to support her.

Q. And did she and you have no financial help whatever from any source except your salary?

A. Not a cent. My salary was ample. We were not spendthrifts. In fact, we could have saved five or six thousand dollars in that time had we tried.

Q. When you loaned this sum of four thousand dollars, how much had you left?

A. About two hundred dollars. I had forty-two hundred dollars in my safe.

Q. How much have you saved since?

A. I have twelve hundred dollars in the bank now. The banks are more reliable at the present time. This you know.

Q. And this twelve hundred dollars is all you have saved in the past three or four years?

A. I have paid retainers to lawyers and have put up money for experts' fees, and my wife's funeral expenses have been considerable, which have reduced my savings.

Q. When did your wife die?

A. Six months ago.

Q. So, aside from your unusual expenses, you have saved on an average of six hundred dollars a year?

A. I suppose I have.

Q. And you have had no other business and no other means of income?

A. None whatever.

Q. Will you swear positively to this?

A. I will.

Q. And there is no chance of your being mistaken?

A. No, sir, not the slightest.

Q. How many kinds of handwriting do you execute in your letters?

A. Only one.

Q. [Taking up a bundle of blank paper] I wish to ask you if you do not write some of your letters in a vertical hand?

A. Show them to me.

Q. Not so fast. Answer me.

A. I may do so.

Q. And then sometimes in a forward slant?

A. I may have done so.

Q. And sometimes in a backward slant?

A. Not often.

Q. But sometimes?

A. Let me see them if you have my letters there.

Q. I wish your answer first. I wish to see if your memory is accurate. Do you deny using a backward slant at times?

A. I think I have written that way.

Q. The signature to this note is backward, is it not?

A. No, sir, it is a forward slant.

Q. Please write this name for me in all three ways. That is

good. Now write the name of Frank T. Hastings all three ways. You are not writing. Did the name startle you?

Atty. for Plaintiff—If your Honor please, my client is not well.

The Court—Let him have some water.

Atty. for Plaintiff—I ask you for an adjournment until afternoon.

Atty. for Defendant—I object. The witness will be himself again in a few minutes.

The Court—We will wait here until he is feeling better.

Q. Are you able to write the name of Frank T. Hastings?

A. I think so.

Q. While we are waiting for that you tell the jury if you are charged with forgery of that name in the State of ———?

A. There is no definite charge.

Q. But there is an indefinite one?

A. People charge many things that are not so. I never forged the name.

Q. But does not the answer of Mrs. Hastings, the widow of Frank T. Hastings, charge you with forging her husband's name?

A. The answer does.

Q. Who is plaintiff in that case?

A. I am.

Q. What is the suit for?

A. To recover money due on a note given to me by Mr. Hastings.

Q. Why did he give you the note?

A. Because I loaned him money.

Q. When and how much?

A. About three or four years ago.

Q. How much?

A. Five thousand dollars.

Q. Did you actually loan him five thousand dollars?

A. I did.

Q. Are you positive?

A. I am.

Q. Where did you get the money? That is, was it yours or some other person's.

A. It was mine.

Q. Where did you have it?

A. In my safe.

Q. In the same safe with the four thousand dollars?

A. Yes.

Q. Then you had nine thousand and two hundred dollars in that safe then?

A. Yes, sir.

Q. And you have saved it all out of your salary of fifteen hundred dollars a year, for a period of a little over six years?

A. I do not know how I got it. I know I had it, and that's enough.

The witness was defiant to the end. When the noon recess was taken he left the State and the suit was ended.

The examination that is reproduced here is a remarkable example of the uses of our Rules.

It was a battle of keen minds, in which mental magnetism conquered.

The reader may suppose that the lawyer for the defendant won by having the fact in reserve relating to the Hastings' note; but this was only an incident of the victory. Even that was not necessary, for there would have been some other fact attainable had a search been made in advance of the trial as we have advised in the first realm of this book.

It required the most consummate skill to get in a position to make use of this fact. The Plaintiff did not know that he was being questioned about the resources of his money during all his life. Every question bearing on such resources was veiled in another purpose, and so well veiled that he was kept completely off his guard. A clumsy lawyer would have asked him where he got so much money, and would have gone backward to all his money-producing enterprises and the witness would have told of a lot of money that his wife had, from what source he did not know and never cared to ask, amounting to thousands of dollars. This was a danger point that had to be approached and passed with the greatest skill. The cross-examiner met it by making a very clear case in appearance of the man not having enough means to support his wife, so that she had to be helped by her relatives. On its face this looked to everybody to be the purport, and it seemed as if the Plaintiff were to be made out so poor that he could not supply his wife with money for her expenses; but the witness saw that point and proudly stated that his wife got no

funds from any source after the wedding present of three hundred dollars, most of which she lost. The importance of this point was something quite different from what was at first supposed; for it cut off the chance of bringing in a large amount of money from his wife's side. The Plaintiff would undoubtedly have used that resource had he found himself in a position where it was necessary to have other methods of supplying himself with money to meet his loans.

Had he thought that the cross-examiner knew of the Hastings note, the Plaintiff would have had plenty of money on hand in his safe. He had forged that other note in another State far away where he supposed he could proceed in safety. The defence had simply followed the Plaintiff in his rounds as a salesman, a matter that it could do with very little detective work, and it had soon got knowledge of this other suit. Had the Plaintiff been a genuine money lender he could have carried on both suits without being under the charge of forgery; it was the falseness of the claims that laid him bare to exposure; but such things have been done, and are being done today, without being exposed, for the lawyers are not wide awake in their methods.

The usual and clumsy way of cross-examining a witness would have led the lawyer to go over the witness' main testimony, then ask for all sorts of information as to where he got the money, why he loaned it without security, how he had accumulated it, from what earnings, and then to have sprung the Hastings note for the purpose of creating a suspicion; but suspicions do not win cases. It was suspicious that the money was kept in a safe, and not in bank; but there are thousands of men who actually keep many times that amount in their safes even when the banks are not shaky; it looks suspicious only when some doubt is cast on the transaction. Then it is a suspicious fact that the lending of money without security should have been so easily accomplished; but this has been done; and the borrower in this case was a man of the highest honesty, of good habits, of property worth twice the loan, and the money might have been safer in his hands without mortgage to bind its payment than in the safe of the Plaintiff; all this assuming that the latter had it and wished to let it go to a friend. Suspicions do not win cases in the absence of some direct testimony.

The widow was not in a position to say that her husband did

not borrow the money, for he might have had some scheme of investment whereby he hoped to win much more in return; and this he might have disclosed to the Plaintiff, and the latter might have permitted him to go ahead with it in the hope of making an extra amount himself; which would be putting all the risk of the venture on the husband who had bound himself to pay the amount by giving his note. We mention this to show what kind of an explanation the Plaintiff had ready, but which the lawyer for the defence did not propose to ask for, as he well knew that these salient points had all been rehearsed before and were ready for him to draw out. In other words, he would have helped to build up the case of the Plaintiff had he cross-examined along the usual lines.

Any lawyer of experience knows that he cannot get all the facts before a jury by direct examination; so he turns his client or some of his witnesses over to the other side for cross-examination, saying to himself, "Now the opposing counsel will finish making out my case for me," and he does. This is too frequent a blunder in the trial of cases.

The better rule is to know about what matters have probably been rehearsed prior to the trial, and not to let in too much of the case of the other side by commonplace cross-examination.

The Hastings note was a great temptation to the lawyer for the defence; but he well knew that if he gave the Plaintiff the least clue to it, he would have at once to face a building up or padding of the Plaintiff's earning capacity. As it was, after the fence had been built all around this capacity by questions, each and every one of which seemed to be asked for other purposes, then the cross-examiner opened the gate and let in the matter of the Hastings note, and there was no room for it. This proved fatal.

If some lawyer, who tries his cases best out of court, will sit in his office, with his feet on the mantel, and figure out what he would have done in such a matter and how HE would have won it, hands down, let him state in what way he would have caught the wily Plaintiff, other than that actually employed.

It is no easy matter to win a cause without evidence; and the Hastings note was of no real value had the Plaintiff been able to account for the possession of the funds whereby he could loan nine thousand dollars instead of four. It cast a suspicion, but suspicions do not of themselves win cases.

An outside fact may be of no value when standing by itself. It is the use made of it that gives it importance.

CASE NUMBER TWO

We now present the salient part of a case where cross-examination alone was used. It is the once familiar case of a girl who is a mother, or who is about to become a mother, and who seeks to fasten the parentage on some man by what is called bastardy proceedings. In the county where this was tried the records showed that there had been over three hundred such suits, and in every instance the man lost. The jury will always believe the woman, no matter what the defence may be. In seventy per cent of the cases the verdict is just; but the knowledge that a jury believes the woman, gives her courage to go ahead against innocent men in the hope of compelling marriage or support. In one case against a white man by a white girl, a conviction was had, and the girl gave birth to a negro baby.

In other counties and States the juries almost invariably decide against the men, although they are men themselves; but they are also fathers, brothers and sons of women and feel deeply against a wrong of this kind. They know themselves, therefore they know mankind.

Proceedings of this sort are quasi-criminal. The State prosecutes on its own behalf.

In the case in question the complainant was a pretty miss of eighteen, of dark eyes that were large and deep, and of sensuous mouth. The child had not been born as yet. It might have resembled that defendant as well as every regular-featured man in the courtroom. Infants in arms resemble many kinds of men. Courts know this and do not allow the testimony to have weight with the jury.

Parts of the cross-examination are given, with the objections omitted. The scene and the attorneys are far removed from the case of the forged note; being in no way connected.

Q. You thought a great deal of this defendant, did you not?
A. Not particularly.

Q. Did you not make up your mind to make him marry you?

A. When?

Q. Last winter?

A. No, sir.

Q. Last spring then?

A. No, sir.

Q. When did you determine to make him marry you?

A. When I found myself in this condition.

Q. When was that?

A. Last August.

Q. It is now January.

A. Yes, sir.

Q. Prior to last August, say in June or July, did you not try every way to win the good will of the defendant?

A. He tried to put himself in my way.

Q. And you did not avoid him?

A. Yes, I did, and he knows it.

Q. You discarded every other gentleman friend in May, June, and July, did you not, and saved your society for the defendant? Was this not a scheme to make the world think that you and he were everything to each other? A trick of yours?

A. I did nothing of the kind.

Q. You saved your society for the defendant in those months, did you not?

A. I positively did not.

Q. But you must have done so, as you had no company, and were not sought after by the young men. [This examination now reaches a tender point that is quite sure to blind the mind of any girl. No young woman likes to have the world think she is unattractive to the opposite sex. She will fight the proposition down with all her might. The lawyer, having aroused her ire, swiftly darts to a new line of inquiry, but she hopes he will return to this; and he will.]

A. I had plenty of young men friends. As many as any girl.

Q. But you preferred the defendant, and wanted to fasten him for life, did you not? [Here the examination has separated the inquiry, and is going back to the line first pursued. The passing from one line to another is skillfully done.]

A. I did not prefer the defendant. Had I had my choice I would have taken a more honorable man.

Q. How then did he get you in this condition? He must have been waiting upon you for some time, and had been wronging you for months.

A. No, he did not.

Q. How many times did he wrong you?

A. Only once.

Q. Are you sure?

A. Positive.

Q. Why did you permit it?

A. He took me to a dance on the night before the Fourth of July. The dance held in until two o'clock in the morning. We drove home in an automobile. I was tired out. The drive was a long one, and I was half asleep. The dancing had been exciting, and the round dances have ruined many a girl.

Q. How?

A. You know well enough.

Q. No, I do not. How is it?

A. Round dances are exciting, and a girl soon loses control of herself. I have had lots of girls tell me the same thing. I know of several who gave up dancing on this account.

Q. When did you see him again?

A. The latter part of August.

Q. Did you meet him or see him between July 3 and August 25, or nearly eight weeks?

A. I did not set my eyes on him. He left and I had to hunt him up.

Q. Did you ask him to marry you as soon as you realized what had occurred?

A. When do you mean?

Q. I mean on July 3.

A. I never thought of marriage.

Q. Was it true that your desire to marry him was due to his being the only gentleman friend who took an interest in you between July 3 and August 25? [Here the other line of inquiry is resumed, but by a clever blending. The girl is glad of it, for her anxiety to appear attractive and sought after is leading her into a trap which neither she nor her counsel suspect to be close at hand. The cross-examiner seeks to have her tell of the attentions of other men. She thinks he is making the defence that she was a cast-off, and therefore pursued this defendant as a last

resort. Either position might seem important; and even the jury believe that the claim is to be made that the girl was not attractive to men, that she had no lovers, and took the defendant by trickery. They are in sympathy with her, as is natural, and they hope she will prove that she did have other admirers.]

A. I had other lovers, and plenty of them.

Q. I mean between July 3 and August 25.

A. Yes, it was the summer time, and there were dances and picnics, and drives, and camp, and boating.

Q. Not dances in hot weather. You must have forgotten.

A. No, I did not forget. The Boat Club had a dance on July 15; then another on July 29. They had one on July 3. That was the dance I attended with him.

Q. But you were not invited to any of them. What book have you there?

A. My diary. Can I refer to it?

Q. Oh, I suppose so. Don't read from it unless I ask you to. I want to know the name of any gentleman who invited you to a dance, either on July 15 or July 29.

A. Mr. Burton invited me to go with him on July 15. I did not go, but I have his letter at home and can show it to you.

Q. Go on.

A. Mr. Storrs invited me to go with him on July 29, and I went.

Q. What Storrs?

A. Henry B. Storrs.

Q. When did you first receive attentions from him?

A. Oh, a long while before. He called to see me in June, also in July, and in the first part of August.

Q. Only as a friend. Not as a lover?

A. Yes, as a lover. He took me driving several times, and I went to the dance with him, and he was quite in earnest.

Q. But he merely called on you in an informal way. He never really sat up with you till the small hours of morning, did he?

A. Several times.

Q. He took you to the dance of July 29, you say. Did he dance with you frequently at that time?

A. Yes, sir.

Q. Did you go home with him in an automobile?

A. Yes, sir.

Q. The same long distance as on July 3?

A. The same.

Q. Did he go in the house with you then?

A. He did.

Q. For how long?

A. For an hour or two.

Q. Is this the Mr. Storrs in the courtroom?

A. It is the same man.

Q. Did you know then that he was a married man?

A. He is not a married man.

Q. Not now. But he was then. Did he tell you?

A. Yes, he told me; but——

Q. Never mind the but. Were the conditions of the dance of July 29 the same as those of the dance of July 3?

A. I suppose so.

Q. Your excitable nature was so uncontrollable that you stayed away from the dance of July 15, was it not? [The cross-examination is now approaching its climax, and there must be some excuse for referring to the date of July 15. If the real purpose is made known, the expected answer may not be secured.]

A. I did not stay away for that cause.

Q. Then the gentleman who invited you was not respectable enough for you to go with. Is that the excuse? [The questions are all based upon the Rules. The witness is constantly taking them opposite to their face meaning. She still thinks it necessary for her to defend her claim that she was sought after by respectable men and she sees the necessity of having a clinching answer to the question why she stayed at home on July 15. She sees only "two deep."]

A. Mr. Burton was very respectable. He is highly esteemed. I could not go to a dance on that date.

Q. Why not?

A. I cannot tell you.

Q. Was it due to sickness? [explaining catemenia to her.]

A. Yes, sir. It was.

Q. Is that in your diary?

A. Yes, here it is.

Q. Then you were not with the defendant after July 3; you were sick on July 15; you were driving in an automobile and sitting up until morning in the company of a married man after an ex-

citing dance on July 29; and in the latter part of August you hunted up your single man, the defendant, and charged your condition on him. Are these the facts?

A. Yes, sir.

That was all. The case was dismissed by agreement of counsel. The girl is now Mrs. Storrs.

We have three excuses for intruding this case upon our students:

1. It serves a moral purpose, as it shows how girls are ruined by promiscuous dances. Girls themselves admit this fact. A well known priest in a public sermon that was published far and wide, stated this very year that the confessional brought to him the fact that in almost every instance the ruin of a girl was traceable to the influences of the dance. Let mothers and daughters study the case we have presented here.

2. It serves also as a perfect illustration of our Rules of mental magnetism.

3. It shows the way in which a skillful cross-examiner, without evidence, can probe a witness and get at the truth, even in a cause that always goes against his side. The methods employed are unusual; but they are sure to bring out the truth.

Compared with them how feeble are the methods of lawyers who are not familiar with the Rules!

Mental magnetism shortens cross-examination very much, and saves time in court.

Let all ambitious lawyers study it, and apply the Rules.

The same principles of human nature are at work in business plans, in scheming, social conversations, and in all phases of life where confidence is not always secure.

Let all persons, all men and women, study these Rules.

FIFTH STEP

IN

MENTAL MAGNETISM

CHAPTER EIGHTEEN

The Realm of Genius

The work of this realm is necessarily brief. It is one of those sections of the mind's activities that are at first glance considered strange, weird and almost supernatural; but we hope to show by analysis that this view is unfounded.

The mind is a collection of smaller intelligences that produce a harmony of action in the aggregate. This collection begins with a single cell and goes on adding to itself until it is large enough to be called a brain with a mind. The latter is the result of two causes that must act together. The first is the presence of the mass of brain cells that make up the whole mental fabric; and the second is the influence of outer excitement upon that mass.

If there is no excitement from any source, there will be no mind. This is well established. If you take away the faculties of touch, sight and hearing, you cannot make a mind in any brain that was ever created, no matter how great may be the mass and how perfect its condition in every way. Let this fact be well remembered.

Children that have been immured in rooms from the time they were born until they were fifteen years of age or older, and who were not allowed to play with any object except the barren floor, who never saw a chair, a table, an object, a person, or anything that would excite their brain cells, always became idiots. Heirs

to thrones have been treated in this way and have been turned into madmen for the purpose of unfitting them for their kingdoms. Pains have been taken to keep them blind-folded when they were fed, and thus they did not know who fed them. In cells in palaces where they could not see those who lived about them, they led the vegetable life that their only developed functions would permit; for a human being who does not use the senses of touch, sight and hearing, becomes a vegetable. The blood is fed, and circulates; so does the sap in a tree. The lungs breathe; so do the leaves of a tree or plant. The stomach sends out fibres for food selection and digestion; so do the roots of a tree or plant. Taste and smell are senses that guard the stomach, and help it to find suitable food; and trees and plants have such senses.

Touch, sight and hearing are the senses that lift humanity, or even animals, from the ranks of vegetation from which all have sprung and of which every cell in the body is made today and always will be made; for we are built of vegetable life.

These three senses give the brain its mind, and its power. In proportion as their use is denied, the mind is made deficient and weak. The physical brain shows what use has been made of the three senses. The claim that mind is an inner growth seems to be refuted by these evidences; for, where there has been a total deprivation of the uses of the three senses, the brain surface is comparatively smooth. On the other hand, where these uses have been great, the brain surface shows deep convolutions, and each part of the surface on each convolution is indented and traced with some mysterious operation that is clearly physical.

This relationship between the uses of the senses and the condition of the brain is further established by the contents of the mind itself in regard to its intelligence. The brain of the infant begins to grow as soon as the child sees, touches, feels and hears. It continues to grow faster and more intelligently in the same proportion. Deprive it of its companions and playthings, and you make its mind less energetic and less developed. A child that now has a hundred playthings, including all that it comes in contact with during its day, and that also has a dozen companions of a more intelligent age, will grow into healthier mental conditions than one that has less. Now reduce the companions to a mental level with itself, and take away its playthings gradually until it has but one-tenth as many, and its mind will stagnate.

This is readily proved by any person who wishes to go fully into the matter in order to be satisfied.

The children of the laborer who have a variety of playthings in the first years of their existence, and who also have companions who are mentally stronger than they are; that is, older and more experienced, will make men and women of far greater intelligence than those who have few or no playthings and who have to associate with inferior or equal minds.

If you wish bright children, give them a great variety of playthings that they may learn to use in the way intended for them, and give them companions who are a few years older than they are. After the third or fourth year, the question of companions ceases to be of importance, for the brain of that age will catch much that is said by the adults who have care of them. The children of laborers, and especially of those who are quite poor, are mentally dwarfed in the first three years of life, and they never recover from the condition.

We have referred to the three senses that lift humanity out of the vegetable kingdom, and these are touch, sight and hearing.

But we have mentioned four; to touch, to hear, to see and to feel.

The last word has its special meaning, and not its physical one. It is that quality that dwells within the heart and which is not classed as a sense.

Whatever brings experience to the brain is a sense, and must be so classed. We do not now refer to the socalled sixth sense, which is intuition, but to the true sense of feeling that gives rise to emotion or passion.

The mind that is associated with the idea of intelligence is the result of experiences that arise from the senses of touch, sight and hearing. Every time some article is touched the cells within the brain are stimulated; the more skillful the touch, and the more varied are its details, the more the brain is stimulated. Variety opens new cells to action, while the same kind of touch, work, or muscular activity, affects the same cells only.

All that the eye sees is taken into the brain; all that the eye sees and associates with experience, makes brain cells, and new ones are rapidly created when new scenes are appropriated by the aid of the eye. History and biography are brain developers, because they depict transactions that come to the brain in the form

of pictures that are seen almost as distinctly as those of the scenes around the life of the individual. Mathematics in every form must be classed as brain strengtheners, not developers; for this science relates to things and details in every conceivable condition, shape and arrangement. It follows the senses of sight and touch, rather than accompanies them. It is the best of all mental treatments when the tissue of the brain is weakening. It toughens and renews the cell structure. Lacking pictures, and having only the relationship of servant to them, it is not an easy science to take up. It should be taught at the first opportunities in childhood and maintained more than any other study all through life; for the mind that hates mathematics, algebra, geometry and the higher branches of the study, is the mind that most needs the benefits that accrue from them.

Mind starts with pictures. These are seen and felt and heard; for the ear will catch a sound and at once seek to translate it into form as when the voice of the mother suggests the form and face of that individual, or the whistle of the engine makes a picture in the brain of the cars, or the song of the bird brings into the mind the plumage and shape of the unseen songster.

The servants of pictures are mathematics and language; one to estimate and the other to express.

What is called abstract does not exist to genius. Ten as a number is always the possibility of ten something. Love as a word or sign of an idea is always the idea itself.

The difference between the two classes of mind, which we will call intelligence and genius, is as follows:

1. Intelligence thinks and reasons.
2. Genius feels and pictures.

If we can make this clear we shall have established the foundation of the present realm.

We will begin with examples. Intelligence deals with abstract and concrete ideas. Genius deals with concrete ideas and cannot conceive of such a thing as an abstract idea. We have spoken of four senses that make up the human mind; touch, feeling, hearing and sight. We have also stated that the servants of touch, hearing and sight are mathematics and language. The former includes all the studies that are not classed under language. History, botany, grammar, rhetoric, geology and many other sciences are part of the greater study of language. Botany is

language, not of the flowers and plants, but as applied to flowers and plants. Geology is language, not of the earth, but as applied to the earth. History is language applied to events. Rhetoric is language dressed up. Grammar is language in plain clothes.

Everything that can be studied or taught is included in the two great studies: Mathematics and Language. And these are the servants of the senses of touch, sight and hearing. But these three senses are all bearers of pictures to the brain. The first indentation made on the surface of the brain of a child is made by a picture. The blind infant sees in the mind what it conceives to be the thing it feels; and, thus seeing, its brain is stimulated by the coincident thought waves of another person until the correct picture is present within, although denied to the eyes without. It is on this principle that the minds of the blind are developed.

Sight is the direct function of the brain, and may be called the brain itself in outward form. The ear is a telegrapher to the brain, for its experiences are sent in by message that may be interrupted, and it is true of hearing that we allow only such things to enter the brain as we give attention to. This fact is a relief to the mind. There are countless thousands of sounds about us every day and few get into the inner part of the head; most of them die at the ear, or we would be full of other matters that would crowd out the important things that come to us. This is universally true.

We touch many things every day that make no impressions on the mind, and that do not even get as far as the brain center. We see many things also that we do not think about, but they enter the mind and there die in weak indentations on the surface of the brain.

To the child sight is the most active, and is used as interpreter of nearly all the experiences of touch and hearing. The big attentive eyes of youth are well known to all observers. Being the easiest of all the means to get things into the brain, sight is the focus of all else. It is a photographer as well; but photographs are pictures in physical form, and sight is therefore the picture-maker of the mind. Most people believe that the same kind of pictures that we see with the physical eyes are made in the brain convolutions; but this is not true.

It is rare that a person who is born blind is ever able to see perfectly. But there are cases where sight has been completely

restored. We have authentic records of six cases where persons who were born blind received perfect sight after they reached the ages of sixteen to twenty years. All such cases furnish evidence of the fact that the blind do not have the same kind of pictures in the brain as do those who see with the eyes. This may be accounted for on the theory that they conceive different forms and colors; but they do not even have the right idea of colors, judged by what is seen by the eyes.

One of the most intelligent of these blind persons whose sight was gained was that of a lady who was totally blind from the moment of her birth until she was twenty years old. She was finely educated, could play and sing, and speak in four languages as fluently as we do in English, and had a splendid knowledge of rhetoric, history, mathematics, and other branches. Her sense of touch was most acute, enabling her to detect any denomination of bank bill by the ink upon the paper. This is not a rare accomplishment by any means. She knew the shapes of letters, figures and words, just as well as we know them by the aid of the eye. When her vision was gained she had no difficulty in recognizing the words and sentences, for they were the same to her in the sight as in the touch.

Before the happy event, and for several years prior, she was very anxious to know what color was, and what the shape of a thing was. She could feel the body of a friend and relative and tell who it was by the mere sense of touch, but she could not put together the details of what she felt, as the hands, the face, the hair, the neck, the chest, arms, elbows, wrists, etc., for collectively they eluded her.

When asked to draw the shape of a letter she drew it correctly; and this she did of a word and a line. But when she drew the shape of a flower she made it long and thin, even if it was round. This she did with the form of a person. The details went into her mind as matters that followed each other like letters in a word; she had the face, head, shoulders, elbows, neck, chest, hair, and other parts, all in a long line, which, when it brought her to the end at the edge of the page, she continued on the line below. All her pictures were in strings.

When asked what she thought was the shape of her mother, she drew a series of attached details. She was corrected, and told to put her arms around her mother, to seize her by both hands,

to measure her own height against hers, and to then correct the picture. Hoping to give her a better idea, she was told to make her own picture, and this she did almost in lines. She was asked:

"Does your mother have a beautiful form to your mind?"

"Most beautiful."

"How can an elongated lady be beautiful?"

"Is not poetry beautiful? Yet it is in lines."

She was often asked what she thought color to be, and she would reply:

"It is the outside of everything. Some outsides are in one color and some in another."

Flowers had no distinct shapes to her pencil, yet to her mind they were beautiful because her friends loved them and she knew that they were lovable. She would handle and stroke them, and smell of them and knew them quite well by name, yet she did not get their true shape unless they were quite small.

From the development of her brain it must have been true that she had pictures of everything well made in her mind. She was a genius in music, and this was due largely to the fact that she was fond of an uncle who was a fine player. He had been very kind to her. Music was that uncle. He died ere she received her sight, and after that event she asked never to be allowed to see the face of the uncle until she could draw it. To this end she took up drawing, and it was five years later when she made the attempt to produce in her new-found art the face of the dear one who had inspired her. She now knew the human shape and the human face, with the habits and dress that were worn. Her own word was of such weight that it could not be doubted, for she was incapable of understanding what a lie meant in its real sense; she could not realize how any person could say a thing was so when it was not. Outside of her own testimony, it was proved that there was but one photograph in existence of the uncle; that had been taken abroad and the photographer was dead; but she drew a face that was his in perfection; the expression and dress, and every detail of the photograph, were reproduced in her own picture. She said that this was all in her mind, and that it was composed of the parts that she saw there when she was blind, but that she "had collected them together," meaning that she had made them conform to the shape that she knew was the correct one.

This power was not effective in any other use. She did not possess the ability to see faces and forms or to read minds. It was possible for her to reproduce the face and form of any other person. Her genius and her music were born in the same part of her brain and that one individual who had inspired both in her was the only one whose picture she had correctly placed in her brain.

Before she gained her sight she was often asked what music was and she would reply:

"It is Uncle Frank."

"Who is Uncle Frank?"

"He held me in his arms when I was a little girl. He gave me nice presents and told me nice stories. He led me about where everything seemed sweet and fragrant and where all was heavenly, when everybody else was too busy."

She always said that music was Uncle Frank, but she never said that Uncle Frank was music.

A picture is the life of genius. It is a form and an existence combined. Therefore a picture has two divisions:

1. A form.
2. An existence.

By existence is not meant that it is organized life, but that it produces an experience in the brain apart from its shape and color and attributes.

Intelligence thinks and reasons. Genius feels and pictures. To intelligence the servants are seen and understood as servants; to genius they are the originals. There is nothing abstract; all is concrete. To intelligence perfume is smell; to genius it is the flower from which the smell comes; it is the life, the existence, the form itself. To intelligence happiness is a word describing a pleased condition of the heart; to genius it is the man, the woman, the child, the occasion, the good news, the glad welcome, the kiss, the return of lost ones, the joy of vacation, the freedom of life, and all that makes the heart glad. To intelligence love is a state of admiration or affection; to genius love is the sweetheart, the wife, the lover, the husband, the home, the arms of little ones creeping about the neck, the tender solicitude, the self-denying devotion, and all the acts and conditions that make this quality real. To intelligence the number ten is a term used to express ten units; to genius it is ten friends, ten dollars,

ten books, ten inventions, ten bonds, ten houses, or ten things that have actual existence.

There is nothing in the abstract to genius. It can prove that every abstract term is concrete. It turns blackness into ink, or night, or impenetrable depth, or something else that is the attribute itself. It turns whiteness into light and paper and flower, or some form that is pure and clean.

Every word makes a picture in the mind of genius.

This picture lives in such a mind in a two-fold capacity; it has form and it has existence. The intelligent mind may turn its function to genius without losing any of its power and skill; for the great men and women of the world have been those who combine genius with intelligence. When the habit is formed of turning every abstract idea into a concrete idea, the well-spring of genius is struck and the peculiar power gushes forth.

This habit comes naturally when the child has been allowed to form a partnership with nature in its earliest years, either without the aid of books, or in conjuction with them. But it is absent when the child is denied playthings, older companions, outdoor life, pictures of many kinds and a variety of experiences with which to shape the first convolutions of the brain. It comes by art and not naturally when the grown person enters heartily into practice of turning all abstract ideas into concrete ones.

It is of use to the following persons:

1. *To the inventor.*—He must give birth to new creations, and this faculty is born in the brain through habit. When a man has made one original and unique invention, he is sure to make more, for his brain has been opened in this inner function. When a man or woman wishes to acquire that flexibility of thought which is necessary in order to create or originate something, the very best practice is to set up the habit of turning everything abstract into its concrete form. This is a very easy and simple process, and it trains the mind to be more accurate and more lively in all matters. The inventor must see in his brain the idea which is the life of his creation. This is a picture. The idea lives and grows and takes on new shape and shifts its nature day by day as the individual sits and ponders, until at last he has it; the picture is a tangible thing awaiting the manipulation of physical skill to give it reality to others. Take away the picture-making power of the man's brain and he could no more invent than he could ride a cloud to

Mars. The successful man in this line must be master of the whole plan set forth in the preceding Realm, and in addition to that, he must form the habit of turning every abstract idea into its concrete form; after which he will find it an easy matter to take up the special task of his chosen profession.

2. *To the orator.*—This man depends on his ability to transfer the pictures of his own mind to the minds of his hearers, so that they may see as he does and feel as he feels. If he is merely a thinker and a reasoner, his work will be better done by putting it in a book where it may be conned and reviewed at leisure. The orator begins where the reasoner and thinker leaves off. This does not mean that an orator is not to think, to reason, to persuade and to convince, but it means that he is to transfer the picture of his own mind to the minds of his hearers with all the thinking and reasoning that he chooses to send along with them. Oratory is born in the brain that can make pictures; not physical ones, but pictures of a mental character; creations of fancy, of fact, of romance, or the higher trend; of all the wonderful forces of thought, reason, power, faith, ethics, judgment, history in new garb but just as true, life in its myriad conditions and vicissitudes, suffering, death, hope beyond the grave, and all that takes part in the yearnings and longings of the human heart. There was never a great orator, or even any orator at all, who did not possess this marvelous picture-making power. It was the gift of Demosthenes, Cicero, Webster, Beecher, Spurgeon, and all the leading forces of the last two centuries in English and American history. It was this wonderful picture-making power that gave Whitefield his magnificient sway over the minds of the millions who listened to him, that gave to John Wesley the keen search-light that penetrated men's hearts and made them see their condition, and which, as Macaulay says, changed the whole face of the history of England in the century in which Wesley lived; that gave to Patrick Henry the flaming sword that cut the cords of allegiance to the mother country, and that has been the instrument of God in the mouths of thousands of speakers to awaken humanity to the dangers of a wrecked existence. It is a well established law of psychology that what a man or woman sees clearly and sharply in the mind, will be transferred on the waves of thought in the voice to the minds of every person listening. This has been proved many times in our experimental work and can be found true by

any orator who will take the trouble to qualify himself for the profession. It is our belief that every man and woman ought to be able to speak effectively whenever called upon. In the days of the highest ancient civilization, this branch of education was the first and greatest in the training of the youth, and did not seem a waste of time to men who had reached the age of fifty, although it was recommended for the young men and the middle-aged. We recommend it to all men and women young and mature. This power of transferring in the tones of the voice the thought waves of the mind and their mental pictures, is certainly a great and important one. If it can be acquired in oratory it can with equal ease be employed in conversation, argument, business dealings and many other transactions.

3. *To the conversationalist.*—The picture-making power which is the chief attribute of genius, ought to be used by all classes and all ranks in conversation where there is an advantage sought. The method and the process have just been stated under the head of the orator, in the paragraph just preceding.

4. *To the advocate.*—The reasons are fully stated in the paragraph devoted to the discussion of this power in oratory. Every lawyer has occasion to make his facts, his points, his evidence and all his views as clear as day to the court and to the jury; and the way to do this is such as we have explained in the above paragraph relating to the orator. We heard a judge say recently that a certain lawyer, who had argued to the court, was the clearest-minded man he had ever listened to, that he explained everything in such a manner that there seemed to be no other side to it. Another person, referring to the same lawyer, said: "I never heard such arguments and explanations. Everything is made so clear that the facts stand out in the mind like great columns in the sunlight."

5. *To the preacher.*—There is no profession in the world that has so much need of the picture-making power as that of the ministry. This need is made more apparent in the Seventh Realm than in this. But at this place we wish to say that reason and thinking are servants of intelligence; and genius is a higher power, built upon intelligence, but brought closer to the life within because of its greater nearness to the source of intelligence. The hearts of men and women *see* the things and *experience* the things that are thought of and reasoned about. If you wish to open a person's mind, you must do it by genius, by picture-making, and

not by abstract ideas. The picture is the concrete form. It is the thing itself. It is the experience, of good or evil, of hope or despair. Reason is the outlined drawing of the fruit or flower, while genius is the fruit tasted and the flower handled and enjoyed. Reason is the definition of love; while genius is the kiss, the embrace and the sweet confidences. The fault with the ministry of today is one that can be remedied immediately if the preachers themselves will take up the work as it was ordered they should. They reason with the heart, like a lover who explains all about the doctrines of love, but who never enjoys its blessings. The heart cannot think and cannot reason except through picture-making. The latter is the power of making the thing taught stand forth as real because of the story of life it presents. Picture-making is then only the story of life itself, made real by being shown to be a part of life. There has been no successful orator in or out of the pulpit who did not adopt this plan of picture-making. Gough, in his great work, was a secular preacher, for orators who can turn the hearts into better paths are preachers. Moody's power lay in his closeness to the methods of the Saviour. Christ was the first of the preachers under the new form of Bible religion. He preached and taught. No sooner had He a multitude about Him than He preached to them or instructed them. He told His disciples to go forth into the world and preach; but are the ministers of today doing it? What is called ritual is form in the abstract. But the many scenes and pictures that are placed upon the walls of churches are semi-pictures; they are cold and dead pictures; for they lack the living mind behind them impressing their details and value as sermons upon the hearts of the hearers. They show the half desire to keep alive the methods of Christ which dealt exclusively in picture-making. There is no other way of preaching. If you who are a minister, cannot create the forms and details of these representations of human experience in your minds, as Moody and Gough did, then repeat the sermons of Christ to your audiences, and re-repeat them, for they will accomplish many times more good than your abstract discourses. A picture is the presentation of concrete ideas; and in human affairs it is the portrayal of experiences that are made to seem real. This fact was clearly understood by Christ, who knew all that was best, and He takes rank therefore as the perfect type of genius. He knew that abstract preaching would lead to discussion and dis-

agreement as to unimportant details of religion. He knew the power of picture-making, as is seen in the many parables and illustrations that He employed. The prodigal son is a concrete sermon on repentance and forgiveness; its value is many million times greater than the worth of the best abstract sermon of today or of any age on repentance and forgiveness. Why did Christ use that form of preaching? And why did Gough, Moody, Spurgeon, Sunday, and thousands of the great men of the world use the same form of oratory, while the rank and file of the ministry seem to be above it? Let the lesson be learned: In proportion as you preach in the abstract you split minds and make schism; but in proportion as you preach in the concrete you win hearts and make a unified religion. Moody's concrete preaching opened to him all the denominations of the civilized world. Is there no power in this fact? Study the Gospels. They abound in Christ's concrete addresses to the people. They did not belong to that age alone; for the geniuses of today all make use of the same laws of mental magnetism. Concrete ideas attract; abstract ideas hold the cold attention or none at all. We have shown the difference to many clergymen. Not long ago a preacher complained that he was unable to hold attention even by the most carefully prepared sermons. We went to hear him. We found that he was a thinker and a reasoner; two traits that Christ did not make use of; and we showed just what power was to be found in the concrete teachings of the Saviour, and in the same methods of the great geniuses of the present and past centuries; for these facts are within reach of every investigator. Then this minister took the lesson home to his heart, and he has since become a man great in the work of the pulpit. Why not take lesson from the work of Christ who preached in pictures of the mind, alive with the interest of His own consciousness and zeal? What modern preacher has equaled this power as it is seen in the stories of human experience as told in the parables, which is another name for the same thing? We find an intense heart interest in the story of the "Sower and the Seed," of the "Pearl," of the "Growing of the Seed," of the "Grain of Mustard," of the "Leaven," of the "Hidden Treasure," of the "Tares," of the "Draw-net Cast into the Sea," of the "King that Took Account of His Servants," of the "Laborers in the Vineyard," of the "Marriage of the King's Son," of the "Ten Virgins," of the "Talents," of the "Candle," of the

"Rich Man and the Barns," of the "Lost Sheep," of the "Piece of Silver," of the "Prodigal Son," of the "Unjust Steward," of the "Importunate Widow," of the "Pharisee and the Publican," of the "Good Shepherd," of the "Wine," of the "Ten Pieces of Money," and other briefer pictures, as well as many miracles and direct lessons. These are the beacon lights of all ages.

6. *To the artist.*—Whether the work is to be original or taken from life, the painter must possess it in his brain in advance of putting it on canvas. If he is not able to create its form and existence in his own mind he will be a mere imitator, and his lack of genius will remain an effectual barrier to his success. The difference between the non-genius and the genius in art is the difference between the abstract idea of art in the one, and the concrete form of art in the other. The difference between the genius and the great genius in art is a difference of power to make mental pictures, for the greater this power, the greater will be the genius.

7. *To the sculptor.*—The same rule holds true of the sculptor as of the artist. It all comes down to the one question of the ability to make pictures in the mind.

8. *To the architect.*—The great architects, like Michael Angelo and others of eternal fame, have been men of the most far-reaching powers of fancy. Had they dealt in abstract ideas they would never have been geniuses.

9. *To the author.*—All authors, even historians, poets, and prose writers, as well as novelists, must have the genius of concrete forms of thought, or they will be lacking in the power to make themselves and their works useful to the world. A drama is lacking in strength in proportion as it is lacking in this power. The first rule of dramatic composition is to avoid mere dialogue and get down to the picture work. Here is the test of a great play, in its basic parts: If a photographer were to take a view of it at any place in the progress of its presentation on the stage and were to develop a scene that told nothing to the absent student of the view, it is lacking in that portion. An unknown author went to a manager and said:

"I have a play. Will you investigate its merits and let me know if it is worthy of production?"

The manager said:

"No. It is expensive to produce plays, and we cannot tell much from the manuscripts. I would advise you to employ a

manager just for a private production; hire the company; and let them be the best in the profession as far as available; then have it acted. When each act is on, send a photographer to take a view of the condition of things every three minutes, no matter what the condition of the stage; and then bring these views to me."

This was done, as the dramatist was a man of means. He brought fifty views to the manager.

"This view does not show that anything is going on," said the manager, as he looked at the first; "and this view shows all the parties in the same position; and the third view shows them still there; and the fourth view shows them there still; and the fifth view shows them still; and well, they must be glued to their chairs. What are they doing?"

"Why, they are talking."

"Exactly so, and that is not acting. Do you know, my good friend, that acting is a series of pictures of life; snap the camera where you will, you will find a picture every time. The test is infallible." And the lesson learned was worth all the cost that the dramatist was put to.

This is the secret of perfect play-writing; yet it is the basic law only. The actor cannot be a talker and nothing else; for his is the duty to make what he says live in what he does. The same power is given to the dramatic reciter, the orator in his dramatic descriptions, and the portrayer of human action in any form.

Genius begins with this habit of turning every abstract idea into a concrete one. It is a quality of mind that can be acquired by persons of intelligence. No one need fail.

But genius goes beyond this beginning. Every picture has two natures to the genius:

1. It has form and detail.

2. It has existence; which means that it furnishes the idea of being something more than an outside picture to the mind. A painted or a printed picture, or a piece of marble cut to the shape of life, is form only. The dull mind will see nothing to be admired in these representations, just as flowers, fragrance and fine music are all lost on clod brains. The genius sees form and an existence in the shape presented. A great genius sees even more than these things. To him the form and the existence are in a state of development. If he stands before a picture on the wall, even one of the masterpieces of the genius of the past, he drinks in all the

details that make up form, he sees in rocks a power and a life, in brooks there is motion, in a home there is moving life, in the tree there is sap flowing to fill its destiny, in clouds there is vapor that rolls and heaves, in the ocean there are fish and depths and onward impulses, in flowers there is fragrance, and all things have the nature of existence to him and yet he sees more. He witnesses in every detail the prospect and promise of development. This is the third step in the unfolding of the mind of the great genius. To him the rocks are to crumble to sand and change to soil; the brooks flow with song and carry on their bosom the reflection of sky, of tree and shrub, or happy child-faces that peer into their shallow pools, or pass by the humble cot of honest toilers; the homes lay aside their walls and show the family at table, or at prayer, or in the silence of some deep grief, or happy in song and work; the tree is soon to burst its leaves and raise its shading foliage against the sky; the clouds will presently darken and grow to great masses and pour out floods of rain; the ocean will take up the raging storm and rush its mighty force in avalanches of water against the ship that cuts its way across the main; the flowers will find themselves in loving hands caressed by lips that are waiting for another's touch; and each form will pass onward from one phase of existence to a new activity, unceasingly until the end of time. Hence it is true that a great genius possesses three great conceptions of every picture or every concrete idea:

1. Form. 2. Existence. 3. Development.

And in these three conceptions he stands a partner with the plan of the universe. All things that are, are somewhere stored in mind of man or God; and they have but these three essentials of form and existence and development. Form is the material part; existence is the force or life within that part, and development is the progress that everything is making toward the end of earth and the beginning of heaven.

These faculties are most readily encouraged. They depend on the power of intelligence that precedes in the Realm before this; and coupled with that power there must be the habitual practice of seeking the concrete nature of all things. God never thinks and never reasons; Christ never thought and never reasoned; for knowledge is absolute when it sees the form, the life and the progress of all things; and that was the genius of the Saviour when on earth and the omniscience of the Creator, now and forever.

SIXTH STEP

IN

MENTAL MAGNETISM

THE REALM OF INTUITION

CHAPTER NINETEEN

Nature of Intuition

All persons have some understanding of what is meant by intuition. It is what may be called the attendant angel of genius. Instinct is the gleam of knowledge that comes to the lower forms of life, and it may be called the attendant angel of knowledge. Except that they are separated by a wide range of rank in the scale of intelligence, instinct and intuition are alike. That they are both wonderful faculties is conceded by all persons who have watched their powers and usefulness.

Instinct is keener than intelligence, but it is given to forms of life that are denied intelligence, and is much more limited than the latter attribute. Likewise it is true that intuition is keener than intelligence; but it is not denied to persons who possess the latter quality, for the two go together. In one sense intuition is an exalted form of instinct.

A brief examination of the latter may afford some knowledge of the purposes of nature toward life. The vegetable kingdom is not given this power, for all of its tendencies are devoted to the carrying on of a purpose that is inherent in the cell of which it

forms a part. The nearest to instinct that we see in plant or tree is the search after water. If you place a tree on a desert lot where rain never falls, or where they come rarely; and then bury a tank of water at a distance of twenty to a hundred feet, covering the top of the tank with wires, then straw, and then soil above the straw, so that the top of the tank is open to the earth that rests on it, supplying this tank with plenty of water; and if you keep the tree watered enough to just barely sustain its life, it will send its roots to that distant tank and thus secure a permanent sustenance.

Animal life is given a power that guides it aright among all the vicissitudes of its life. This is instinct. Yet some forms of this power are closely allied to a vegetable sense, as when the new born babe begins to breathe. This cannot be ascribed to the power of instinct. The act of sucking, which must be performed by all young of mammals, is purely instinct. If they should not do their part it could not be taught to them and they would die. In this respect the human young are on the same level with those of the lower animals.

Birds on land and at sea know when the storm is coming long before the sky is clouded; they give valuable help to sailors who have no barometers. Birds know when the south wind will turn north, and when the chilling blasts will come warm again. They know when winter is afar off, and when its icy hold will be relaxed and spring come back.

Bees build their six-sided cells in the honey-comb; they know better than to attempt circles, squares or octagons, for the six-sided plan is the most economical in the use of room. They gather honey in the summer and store it away for winter use. Instinct tells them to do this. If they had intelligence they might adopt a different course after once their choice clover-honey had been taken away and cold molasses substituted in the winter; but instinct is blind in one eye.

The squirrel does not eat the nuts he finds in the fall and early winter. He buries them in places that do not freeze, and he lays aside a stock of eatables that will keep him until spring. He has read no book on the subject, and he has not been told in parent-language to do this; for a lot of young squirrels taken from the mother in the spring and kept in an enclosure will bury nuts given them in the fall. No parent-signs were at hand to instill this knowledge in their heads. They make their winter nests and

shelter long before they need them, and while yet the material is at hand.

When birds have nested and raised their young they have no further need of the nest. But long before they require it, the grass and straw and twigs are brought, and the home is established. Love inspires mating, and marriage sets the feathered pair to work hunting for the materials wherewith to build the nest. Then comes the days of waiting for the first egg, and then the second and the others. Unlike the male of poultry the husband bird is often willing to do part of the sitting.

An incubator will not hatch out eggs unless the latter are turned constantly so that the warmth of the fire will reach each side alike. The hen that sits upon its eggs will turn them just as constantly to give them equal share of heat on every part; and thus she gives a lesson to man. Who taught her to turn the eggs? The mother hen did not, for chickens raised in an incubator and grown to pullets without even knowing or seeing an adult of its kind, will turn their eggs when they sit upon them. This is called instinct. It is sometimes the superior of intelligence, for many men have failed in their endeavors to raise chickens with incubators, for they did not know that the eggs should be turned.

In-breeding weakens certain birds and certain species of wild animals. Relatives should not marry. The brothers and sisters should not become husbands and wives. To prevent this the young males are driven off to the outer range of the zone of their habitation; the older males and females using harsh means to scatter them. Others seem to meet them at this outer limit and drive them still further on until at last the fugitives meet their future wives and are happy. This method of preventing incest is instinct. It serves a purpose of the Creator's, and guards against the decadence of the species.

The stories of the habits of birds, fishes, insects and animals are such numerous evidences of the power of instinct that they would fill volumes. This gift cannot be ascribed to memory or training; it is spontaneous and original. It operates without training and without the aid of memory; and as freely when first employed as when renewed. A habit is of necessity a repeated act of custom. Instinct is the gift of knowing what to do under conditions that may arise for the first time. Repeated uses of instinct in the same direction establishes habit.

While there are reasons to believe that intuition is present in the lives of some animals, as the cat, the dog and the horse, it is not certain that it exists there in its exalted state as in the human mind. In the latter it is a sublime form of instinct. Nothing is more helpless than the new-born babe; yet it has much more mental power than it is credited with. If a person will take the trouble to observe the mentality of the child, even of but a few weeks of age, and will go far enough to learn how to observe it, the reward is certain and amazing; for it will be seen that this little brain has a wonderful grasp on the conditions that surround its life.

It is a whole science in itself to know how to study the brain of the child, and by no means an easy task. Human nature changes with the passing of the years; and, while it is true that the child is the father of the man in many phases of its nature, it is also true that it employs a nature of its own as far as its intellect is concerned.

It is not able to use its brain as an adult does, for the latter has had his brain surface indented with impressions that give it the experience and reasoning faculties that come from memory. The infant mind cannot reason. No mind can reason until it has acquired experience and had memory. Every process of reasoning is founded upon facts that have gone before. The brain is incapable of originating a reasoning process; the most it can do is to build upon foundations that have been laid by memory and experience. These are lacking in the life of the little child, and hence it cannot reason until it has accumulated a fund of experience and memory of its own. Preceding that time, however, this little brain-world is gifted with the inner mind which existed before it was born.

We have heard a learned physician say that there is no soul because there is no consciousness in sleep, in fainting or in death. His mistake is due to the fact that he does not stop to distinguish between consciousness in its relation to the physical world and in its relation to the mental world. The mind of a sleeping man is not dead; yet the physician would have us believe that it is a total non-existence and without life of any kind. Here is where the mistakes begin. The mind of a sleeping person is as much alive as when the person is awake; just as the heart and body of the sleeper are fully alive. A person may eat a hearty meal and go

at once to sleep, and the function of digestion will go on even better than during wakefulness. Being physical, the operation ceases when the physical body dies; as all things material come to an end with the death of matter.

There are many proofs that the mind goes on as an inner organ of sense while the body sleeps; and it makes no difference how soundly the body or the brain may slumber, the mind will still perform its work. In a treatise of this kind it is hardly necessary to go into extensive practice of the tests of this fact; but the philosophy is a part of the study of intuition and should be examined with some degree of thoroughness.

Our attention was called to this law of the mind some fifteen years ago by an eminent English actor who stated that he memorized his lines in a play by reading them over and then placing the book under his pillow as he retired for the night. His last mental task of the evening was to read and to think of the lines that he wished to fix in his mind. On awakening in the morning he would find that he had made progress beyond what he had accomplished the night before. He gave as a reason for this progress his belief that the brain concentrated its efforts on the task and therefore was enabled to absorb the words and ideas the more readily. This seemed a sufficient explanation for the book under his pillow, and he did not feel able to reply with satisfaction to himself.

"My friends facetiously remark that the words pass in through the scalp, but the placing of the book under the pillow is of some avail. You cannot call it imagination, for I cannot memorize in my sleep so readily when the book is not under the pillow. I was inclined to believe that the consciousness of having the book there is a stimulus to the brain, and I should have accepted this theory long ago were it not for the fact that I have three times found out to the contrary. On one occasion I arose in the morning and was unable to repeat the lines that I had committed the night before. To my surprise I found that I had placed the wrong book under the pillow. On another occasion I awoke in the morning without having memorized my lines and I learned that a roommate had taken the book from under the pillow during the early part of the evening. I related this experience to the friend, and he assisted me in a discovery that for the while completely took my breath away. Some days after the last occurrence I awoke in the morn-

ing and found that I knew the first half of the part quite well, but could remember nothing of the last half of it. I did not even know that the book had been removed from under the pillow. Seeking a cause for this condition of my mind, I was told by the friend that he had removed the book when my night's slumber was half through. These things may be coincidences, but they are hard to explain."

We might be inclined to believe that these happenings were merely the accidents of one person's experiences, were it not for the fact that similar tests proved the law to be true that the mind goes on with its work while the brain sleeps. This compels a distinction between the indented physical brain and the mind behind it.

The experiments that were made under our direction were not at all easy and the getting of results was somewhat difficult at first until we found wherein lay the secret. We gave memorizing tasks to many persons, but they followed the old and generally used method of committing to memory by the repetition of the words. This is parroting and is hurtful to the mind. Not until the practice of retracing was adopted did the desired success come. This method is fully presented in an earlier part of this volume and is explained so that any person may understand it. When we compelled the experimenters to make use of that system, the results began to show themselves.

It seems that there is a wide difference between the operation of the brain in parroting, which is the common drudgery of its powers, and its function of grasping ideas in the place of words. When the latter faculty is adopted and the person making the experiment takes the book to bed and concentrates the mind upon certain lines that are to be memorized, and then lays the book under the pillow and falls asleep, the mind will go on working while the brain is slumbering. Of this fact there is not the slightest doubt. It is of such a character that any person can make the trial. What part the presence of the book plays, may be a matter of doubt; our explanation is that the mind is conscious of the nearness of the book; but the inquiry naturally arises why the mind cannot travel any distance to do its work. An answer might be made to this, by saying that the mind works with the materials set before it or close at hand.

Out of a class of one hundred men and women to whom we

taught the system of retracing, seventy-eight were able to learn it without much inconvenience; and every one of these seventy-eight made the night experiments of memorizing in the manner stated. Even the tricks were indulged in of removing the books, or substituting others, and of taking them away at different hours of the night; the result being that the mind was influenced by the presence or absence of the books.

One fact came out at all times; and it is of some importance. The mind would not take up the work from a book that was substituted, nor would it do any memorizing of itself that was not started prior to sleep. Thus if a book were placed under a pillow without being read, the mind would pay no attention to it; nor would it do any good to merely read over the words and sentences. The one thing that must be done in all instances is to take the page and read it, then retrace its ideas; and the mind will commit it during the night. This may explain the prodigious memory of men like Daniel Webster who were able to commit to memory and to recite with accuracy the whole of Milton's Paradise Lost, the whole of the Bible, and the whole of Shakespeare; feats so enormous in their scope that the present generation doubts the fact. But it is well established. Webster always read himself to sleep with a candle by his bed, and the book would be found in his hand in the morning, with the burned out candle on the table near by. More than once he caused a fire by this bad habit, for it is unwise to read too long in bed and dangerous to allow a candle burn itself out while the reader sleeps. The practice of sleeping with a book in the hand is equally as effective as that of placing it under a pillow; but the proximity of a book is not helpful to the mind.

There is some remote connection between this plan and the art of telepathy. The latter is aided by touching a paper, a letter, or a person; the contents of mind or matter being more readily seen. Pulsations carry thought.

That this is not telepathy, however, is established by the fact that any task given to the mind when in an absorbent state, will be worked out in sleep. The only requirements are that the task must be important enough to attract the whole attention, and the mind must fall asleep dwelling upon it. When these essentials are met, the mind will go on during sleep working out the task, and material progress will have been made when morning comes.

This, too, is something that every person of intelligence and perseverance may try and may easily prove if the trial be in earnest. Trifling efforts will not bring results of value.

In all branches of knowledge will this law assert itself if persistently tested. Many problems in mathematics, in invention, in designs, in architecture, in art, and in other branches of study, or in business or professional life, may be met and overcome by this function of the mind. We do not refer to it as an operation of the brain for it is in the mind and not in the brain.

If it were of the brain a person would dream; or, worse still, would lie awake and think. The disease of insomnia is of the brain, never of the mind. The latter is aroused by the adoption of the habits of mental grasp as taught in another realm of this book; and, when once the mind takes ideas through the process of mental grasp, it seldom if ever takes them in the brain function. The normal cure of insomnia is the acquisition of the art of mental grasp, especially the practice of retracing; and we challenge any person to go on in the malady of sleeplessness who masters retracing as taught in this book. Being a most wholesome and invigorating habit of the mind there can be no time lost in acquiring it, despite the hard work that it entails in the first steps of its practice. It is by far the best work or the best training that can be given to the mind to do. You do not lose time by taking up that practice, no matter how long you are at it. When once you have mastered the first part of it, you will be so fascinated with the new power of your mind that you will not give up the practice under any consideration. It holds the key to the cure of insomnia, the key to the operation of the mind apart from the brain, and the key to the ablest uses of the intelligence, for it deals with the idea apart from the word.

The brain wearies; the mind never does. The brain receives and holds impressions; the mind takes them beyond the filmy surface of that organ and carries them within for deeper uses. This is where intuition begins; it is where it dwells. The school girl or boy tries to secure mental impressions through the sounds and the words that the eye seizes upon; and weariness at length ensues. The student in college, or the man of business, or the mental drudge anywhere gets brain-tired by the efforts to master the problems that arise, for the brain is used much more than the mind. If such person were to master mental grasp before under-

taking any hard work involving depth of study, the whole burden would be transferred to the mind and the brain would then be merely the agent and not the drudge. It is well known that there are many minds that go on almost endlessly with the most taxing tasks and yet never get tired.

Not until you learn that there is another power behind the brain will you ever realize what it is to possess a mind in its truest sense. The proof is easily secured that the mind is not the brain, although the latter organ is used to do the work that ought to be transferred to the mind.

We have seen many startling results come from this practice, which is easily within the reach of every person of intelligence.

It is not difficult to acquire mental grasp. This is the starting point. The use of the power is then transferred to all departments of the intellect where great tasks are to be undertaken. We have mentioned the operations of the mind during sleep because they show that the mind goes on when there is an inner function that is tireless. But they go farther, and show that the reasoning faculty is of the brain and mental grasp is a combination of brain and mind. When the brain part is omitted, the result is intuition, or the mind disengaged from the brain. There are three steps involved in getting to this result:

First, the brain alone as an organ of records holding the experiences and memories of the past out of which it reasons.

Second, the brain and mind in the operations of mental grasp.

Third, the mind without the brain; and this is intuition. It is knowledge without experience, or without the use of the reasoning faculties.

As genius is a higher realm than intelligence, so intuition is a higher function than genius.

The greatest types of intelligence in humanity are closely allied to genius, although the latter power may exist without much intelligence, as in the unbalanced minds. The normal genius must be found in the combination of this function with that of intelligence. If the latter be lacking, the individual will be of unsound condition.

Intuition is a step beyond genius and is found always present in the lives of the balanced geniuses. It also lives alone, as in the first years of the child's life. Cheap assumptions of intuition are common with many shallow minds.

Many evidences are known of the intuition of geniuses in every department of human affairs. Briefly described it is the power of knowing without being informed through the brain. It is not the same power as that of telepathy, as that is very much narrowed by the limits in which it exists. The latter is able to take up the thought waves that are active or dormant in the brain of another person; while intuition works without reference to any other person, as well as in the same channels as telepathy. Many an inventor has had the secret of his design come to him in sleep, and even pass from the mind to the brain and wake him up, or else take the form of a dream; although the usual result is the clearer solution in the morning on awakening.

It is said of the world's greatest genius and intellect, Michael Angelo, that he solved some of his greatest works in his sleep. He used to say to his friends that, when he was tired out with work and needed physical rest, he would fall asleep and let his mind go on in its labors, and he would rise from a brief slumber to find that he was full of new ideas. A beautiful story is told of him to the effect that on one occasion he was trying to paint the face of the Saviour and failed to give it the expression which he wanted to place there, again and again he tried, and each time he erased what he had painted. At last, wearied with his repeated failures, he fell asleep before the picture, and on awaking he saw the completed features perfect in the sacred glory of a divine expression. Whether he performed the work while asleep or some angel came to his aid, was never settled. There is, however, abundant evidence in other cases to prove that genius may work out its problems while the brain sleeps.

In the case of the somnambulist the brain is sound asleep but the body is awake; and some of the things that have been done by persons in their sleep are amazing. In one well authenticated case a watch-maker who had promised to deliver a watch to a wealthy patron on a certain day, found the works new in design and he could not fathom their secret. The patron wished the watch by the time stated, as he was to start upon a long journey, and the disappointment would be very severe to him. This fact in particular troubled the watch-maker, and he fell asleep in his chair with watch in his hand. His wife and friend, who happened to be a visitor at his home where he had his little bench, noticed that he had fallen asleep. She tried to take the watch from his

hand fearing that he would break it; but he held it too tightly; and on he snored undisturbed. Presently they were startled to see him take up his tools and go to work upon the watch, although his eyes were tightly closed and he still breathed in snores. With unwonted skill he took all the finer parts out and solved the mystery. In an hour he had finished the repairing and laid the watch upon the bench, then fell back in his chair and continued his sleep.

The facts were vouched for by the three persons, and the failure to solve the difficulty up to the very night when he did solve it in his sleep was known to many other persons. When morning came and the watch was mended, it was a matter of surprise to many persons in the village. There are many other cases of similar uses of the mind, although it is understood that, in most cases, the somnambulist is not in good health. Like telepathy, the faculty of intuition may take every kind of use from that of exalted genius down to that of common details.

These examples show that the brain may be asleep while the mind and the body are awake. On the same principle the brain may be asleep and the mind awake. And again on the same principle the mind may be awake before the brain is developed. We do not believe that the insane person is deranged any further than the brain. The deduction that there is no mind because there is no physical brain to convey its messages is not borne out by the facts. The physical brain conveys the knowledge of life from the outside world to the inner world of the mind, and it conveys the knowledge within the mind to the outer world. A message is largely dependent on the quality of the messenger that conveys it; as in the case of the telephone which carries the tones of the voice as well as its own construction will permit. Some phones are of excellent construction and tell others just the tones that fall from the lips of another, while there are cheaply built phones that make the voice sound quite different from its real nature. If the instrument should become disordered while your friend was talking to you, would you charge the derangement to your friend? Would you choose to think that the friend had gone daft because the phone was out of order? The nature of the human mind will never be understood until it is regarded as the life within the humanity of the body, for which the brain as an organ stands sponsor. When that organ breaks down or becomes defective we admit that there is no way of communicat-

ing with the outside world any more than one city can communicate with another when the wires are down. The physical brain also has divisions that relate to the body. The medulla controls breathing, digestion and circulation, and is active as well in sleep as in waking; in fainting as well as in activity. The cerebellum controls the muscular system and maintains the accuracy of its work. The cerebrum controls the reasoning powers and makes the individual a responsible being; but when it fails in its duties the result is crime and error.

If there is fault in the medulla, or third brain, the functions suffer; such diseases as diabetes, locomotor ataxia and others may follow. If the second brain, or cerebellum, is out of order, there will be muscular derangement throughout the body. If the first brain, or cerebrum, be deranged the reasoning faculties will be out of order and the individual will cease in part or in whole to be a responsible being. Yet, back of all these three divisions of the brain, there is a mind that lives on and on to the end of time. The owner of it is not dead when his brain has gone crazy. His brain is an incident of earthly experience, and all its knowledge is inherited from the happenings of earthly life.

The difficulty lies in the fact that there is no means of communication between the mind thus separated from the outside world and the latter itself. Hence our friends cannot read us and we cannot read them when this power of transmission is cut off. Because the separated mind cannot be read the belief follows that it is dead; just as might be the case when a city that talked to the outer world wholly by the aid of the telegraph and the phone. When the wires are down the world does not hear from the city; yet because of prior experience in such matters, the world knows that the city still lives although no intelligent communication exists between it and the former. That prior experience is due to the knowledge stored in the brain and not in the mind.

The observation of the development of the mind of the child is full of evidences that there is a mind even in the undeveloped brain. As we have said this mind existed long before the child was born. The mental force is much greater than is supposed. A man who has made a study of the infant brain says: "I am satisfied that the child knows as much as the adult and has as old a mind, but is without the means of making its knowledge known. It seems to be hemmed in by physical environments that must be

removed in order for the intelligence to manifest itself." This view has been taken by many other investigators of the infantile mind. A clear distinction is made between the brain and the mind; the former being the earthly agent of the latter. Another person of authority has well said that the "mind is born when the soul is created, but the brain may never be born at all." By this is meant that the child may grow up an idiot, yet have an immortal soul and an imperishable mind. Idiocy and insanity are merely instances in which the "wires are down."

It is well known that animals possess instinct and that infants are also endowed with the same faculty. Instinct is the power of knowing a thing without previous information, memory or experience or present knowledge. It is well illustrated in the case we have already cited of the young pullets. Since writing of that case we have made the following observations from our own farm: An incubator in which 130 eggs were placed hatched out ninety chickens, of which forty-seven were pullets. The latter were kept by themselves where they could not receive information from hens of experience, as some investigators claim that the older hens have a way that we do not know of by which they instruct their young. If there is anything in such claim, and we do not think there is, it could not operate in the case of the forty-seven pullets. Forty-one of them grew to be hens and each one was allowed to take the nest and hatch out eggs by itself, all communication with other fowls being cut off. The eggs were marked in such a way that they could not turned without our knowing it. Each pullet turned each and every egg daily as often as the rule of nature requires clear through the period of incubation. As there was no way of informing the pullets what to do, they must have acted upon their instinct which gives knowledge without the aid of experience. Nature does not require her species that are in a state of helplessness to find out things for themselves.

The infant must suck or it will die; but is has no way of interpreting what instructions might be given to it by a person who had lived long enough to find out these things by experience. It is often wiser than its elders in such matters.

When the time comes that the brain alone must find out for us what to do, then nature ceases to aid us by instinct. This fact is seen in all departments of life. This very day we saw the law at

work in a lesson in voice culture. Seldom is it that any human being discovers without long experience that the throat must be opened in the production of song and speech, but every bird and every animal that makes sound from vocal cords knows at once and by instinct that the throat must be opened. In such case the teacher is nature, as we are told, but in fact it is instinct or knowledge without information. A human being reasons it all out; and the process of reasoning runs like this: The voice is a product of the throat; therefore the effort of voice production must be made at the throat; the effort is made there and the result is that the throat becomes useless and the vocal cords are irritated to such a degree that they are kept hoarse all the time. Then the wonderful reasoner of the brain hunts for an excuse and for a new method, which results in finding out that the throat, while it is the seat of the voice, is not to be forced in its work of making song or speech, but must share itself to the power of the lungs and diaphragm below it. Then at length the art of holding the throat open is learned and practiced until it may be done readily and habitually. Reason fumbles around for years and finally hits upon the very thing that instinct ascertains in a minute. This is the common experience of humanity. It has led the philosopher to remark that God never does for a human being what that being can find out for himself; which, when interpreted, means that reason has to spend a long time to ascertain what instinct will teach in less than one minute. "You have told me in an hour what I have spent twenty years in finding out for myself," said Forrest, the great actor, to a teacher of expression. But the teacher had been a long time at work upon the same proposition.

The laws of instinct are seen at work in the conduct of the mother towards her child; almost every detail of which is different from the conduct of another woman who is not the mother and who has charge of the child. The observer of human nature who wishes to get at results must go to the sources of each law and see how nature impels each action under the influence of fixed characteristics and motives.

Then it will be seen that there is a mind behind the brain; an intelligence back of the reasoning power.

In ordinary form this is instinct; but in an exalted form it is intuition. In order to understand the difference between instinct and intuition it is necessary to discern the distinction between a

function and a faculty. A function is an operation of the body that goes on of itself to sustain the body such as digestion, circulation, respiration, sneezing, laughing, crying, winking, shrieking, smelling, tasting, swallowing, and many other facts that are intended to give protection to life.

A faculty is a talent, a power, a gift, an accomplishment, an acquired use of some part of the body or the mind; such as sewing, reading, speaking, adding, dividing, translating, writing. playing upon a musical instrument, sawing wood, setting type, practice; or, to speak with greater exactness, the faculty is the painting, and thousands of occupations that may be learned by ability to do these things. There is another distinction: a function is some activity of the body that nature sets up through instinct; and a faculty is some activity of the body that reason adopts and develops. Functions do not require development; faculties do.

We now come to the better understanding of the difference between instinct and intuition when we find that instinct is a guide to some function of the body and intuition is a guide to some faculty.

The operations of the reasoning powers are all confined to the use of many thousands of faculties which are possible in the life of every individual. The brain deals with the development and the use of these faculties and has nothing to do with the functions or with instinct. As the latter is behind the functions, so intuition is behind the faculties. It is their guide.

The knowledge that comes through experience and memory is all acquired, and the brain is the acquiring agent. The faculties are so developed. They and the reasoning powers grow by the aid of experience and memory. Thus we find that intuition is behind the brain, behind the reasoning powers and behind the faculties; but the greatness of intuition is in the fact that it arrives at its conclusions without the aid of experience or memory. The faculties are developed by experiences and memory, and the reasoning powers are founded and dependent upon these two factors in mental growth; but intuition is the mind behind all these things and it arrives at the necessary knowledge, not by effort, but by one stroke of the intelligence.

Intuition gives a person knowledge that cannot be obtained unless after years of research and study. It has often solved

many problems that were beyond the most earnest efforts of the brain or the reasoning powers. Its chief characteristic is the fact that it will not come into operation while the brain is active; for it seems to be impossible for the two realms of the mental world to occupy the attention at the same time.

Another peculiarity of this power is its total indifference as to whether the brain has knowledge or not of what it is doing; for intuition will go on with its work and often accomplish its greatest results without giving the brain any evidence that it is active.

Having presented the subject in this chapter for the purpose of showing the nature of intuition, we will now pass on to the consideration of its uses and the methods of its cultivation.

CHAPTER TWENTY

Experiments with Intuition

We will proceed in this chapter to show what are some of the uses of intuition, by explaining the results of certain experiments that have been made, all of which are worth repeating in the case of each student who wishes a practical demonstration of what this power is able to accomplish.

The start is made when we understand that intuition is knowing a thing by direct information which springs out of the mind behind the brain. The information comes with a suddenness that is sometimes surprising, and it tells the truth so directly that it seems as if a higher power had sent it to the individual. It has often come in the form of a warning to a man or a woman, telling of a danger at hand. In such a case it is called a presentiment. It is not telepathy when it conveys knowledge in advance of a fact; for that power is merely the ability to discern what exists and is not in view before the physical brain; it can never foretell the future nor see what does not have a present form somewhere in the world.

On the other hand, intuition reaches out into the future and sees an event in advance of its inception; even in the defiance of the laws of premeditation; it knows what some other person intends to do toward you, although that person has not yet made up his mind what he will do. As such a power it stands close to the prerogative of the Creator, and leads us to think that man is partly endowed with the omniscience of God, perhaps not for use in this world, but as a glimpse of the possibilities of the next.

Some of the great scientists have found themselves possessed of knowledge that has come to them as if by inspiration. If the private views of these men can be taken to mean anything, they indicate that there is a power behind their infinite intelligences that comes to aid them when under the stress of great difficulties. The most brilliant discoveries the world has ever known have

come through such agencies. So surprising have been the incidents in the lives of many if not all of the great men and women of the past, that they have come to regard them as special favors sent from heaven to some of earth's chosen mortals. Many of the remarks they have made concerning the matter have been private conversation and correspondence. Almost all men have left some sayings behind, and some confidences that they have regarded as too sacred for the public to receive directly from them. Shakespeare seems to have been an exception to this rule; as he left nothing whatever behind him other than his written works.

There can be no doubt that Napoleon really believed that he was a man of destiny; he made the claim many times and was laughed at for his conceit, but his victories seemed to bear out his belief in himself. Those victories were founded on his powers of intuition rather than his skill apart from this hidden force; and when intuition was not his guide he failed. It certainly was not the Napoleon of Austerlitz who led his armies to Egypt or to Moscow. While Homer nods at times, no very able mind ever made the blunders that were made in those terrible campaigns. No business giant, like Schwab or Morgan, ever makes blunders on such a scale unless former successes have been due more to intuition than to intelligence, and the intuition has lapsed. Napoleon caught the knowledge of the right thing to do, and dashed ahead as if a god had whispered the secret of success in his ear. As many persons now say, he took his chances. This sudden insight into a course of conduct is common with millions to-day, and has always been the cause of losses and blunders, for, unless it is born in the realm of intuition, it is of less value than the use of judgment. It is a gleam of intuition tempered with the deficiency of mind and therefore weakened and impaired.

What are called first impressions are generally the offspring of the realm of intelligence. But they are not necessarily the full power of intuition, and they lead to mistakes. We must look at the rule in order to understand the difference.

Instinct is a lower gift than reasoning; while intuition is a higher gift than reasoning. Instinct acts of itself before reasoning powers have been acquired; intuition follows the development of the reasoning powers; although it becomes independent of them. In order to develop intuition or even to possess it as a

gift, there must have been a brain to precede; but this rule applies only to the use of intuition as a means of help in human affairs. By this is meant that the power behind the brain cannot have a mental interpretation so as to become an aid to humanity unless the medium of communication, which is the brain, has been developed up to a high degree of use, and thus made an agent of intuition. The latter's mind may exist from the moment of the birth of the soul in the body, and yet its powers may never be known to the possessor, for the reason that the only way of knowing them is by the agency of the brain as a developed organ. It need not be educated in literature or academic pursuits, for reasoning ability may be entirely independent of what is commonly called an education. There are many men and women of the greatest intelligence who are *ignorant* in the usual acceptation of the term.

The rule may be stated as follows:

Spontaneous information is not to be regarded as intuition unless it follows the use of the brain in the specific line of action.

We refer to it as a line of action because intuition must always be followed by decision or action of some kind, or the gift will disappear and be lost.

Before looking to some tests of its power we will first try to settle the meaning of the rule. The first law at work in this power is that of spontaneous information. Some sudden light is borne in upon the mind as if by magic and the course to be pursued, whether one of defence or aggression, is clearly outlined. Then it must be understood that we apply the word brain to mean the developed organ of the reasoning faculties. When we say that intuition must be preceded by a developed brain, we mean that the previous experiences and memory must have given the brain some substantial value as an organ of interpretation of the mind behind it, and the greater this previous development the more accurate will be its interpretation of the information that springs from the realm of tuition.

But the rule means this and more too; for it says that the information must follow the use of the brain in the specific line of action.

This line of action is the thing to be done. If it is the writing of a poem, an oration, or a treatise, and light is needed in the

elaboration of an idea where darkness enshrouds the thought, the brain must work hard at it and seek amidst all the fields of information to get whatever knowledge is attainable through the channels of common experience and memory; and, while this work of the brain is going on, the true information will come through the use of intuition, provided that gift has been developed. It is by experiment that we find the gift and retain it.

If it is a coming battle, the plans and possibilities must be thought out, the science of war must be known and applied, and every detail that foresight or mental grasp can comprise must be studied and mastered; then, after all that the brain can comprehend has been given attention, the intuitive faculty will step in and furnish the key of the situation and show the way to victory provided the gift has been developed.

Given this preparation from the reasoning brain, the mind seems to urge the individual on without time for thought and planning. As far as the operation of intuition is concerned it is spontaneous, and sends the person ahead as if he were taking his chances; but the spontaneity is the result of all the careful working out of the problem in the brain in advance; and, when it does act, its impulse is apparently without preparation.

All men and women who are impelled to do or not to do certain things as if they had been warned or guided by what is called impressions, are holding the intuitive powers in embryo; but they fail more often than they succeed because they lack the mental preparation and anxious study of the matter in advance of the visitation of this silent force. The protection is in following the next rule:

Every person should be sure that the intuitive gift has been active and that it is specially invited in each case by deep and thorough mental grasp.

This mental grasp should be based upon the method stated and fully explained in the Realm of Intelligence in this volume, and that study should precede the employment of intuitive guidance; otherwise the results may be loss through over-confidence. It is a common remark that you hear from men and women: "I feel as if I ought to do this particular thing, and I must do it." Impelled by the embryo action of intuition they plunge ahead to loss or gain. An examination of the circumstances will show that if the

feeling was the result of prior study the information was always correct. But intuition must be taken as it comes; the slightest departure from its dictation will not do. We know of many instances where the mind, having been made ripe by hard study and examination of the subject, caught the divine spark of knowledge and proceeded to act upon it, but chose to amend the teachings of a mind superior to all reasoning powers, and thus failed.

Intuition makes no mistakes.

This rule is always true; but the difficulty comes when we try to acquaint our brains with the true nature of intuition. Embryo impulses make more mistakes than otherwise, and are not to be depended upon. We know of an educated woman of the highest intelligence whose intuitive powers are cultivated and are really wonderful, but they have no value in matters that she has not studied out. Her husband, an excellent and successful man of business, relies upon her advice and has followed it with rewards whenever she has known fully the details of the transactions involved. Such a power is not like that of the so-called consulting medium, nor could one person become the adviser of others unless, as such advser, that person were to be fully interested and aroused to a detailed knowledge of the affairs of others; and this would be an impossible task. A mother, a wife, a husband, or any close relative might arouse the intuitive impulse in behalf of one in whom a deep interest is taken, but no further, unless the mind could be taught to think out serious problems for others. To make intuition a business would ruin its own nature and reduce it to a system of errors. It is for this reason that it cannot be relied upon to guide even its owner when taken at a jump and without careful mental labors in advance.

But when it is employed fairly and freely, it makes no mistakes, nor must its directions be tampered with by the reasoning faculties, when once it is given free scope. This seems like a contradiction, but it means this: the hard thinking and planning and reasoning must be done in advance and not after the intuition takes up the work.

Intuition is the creation of a special realm.

This we call the sixth Realm of the Mind. The nature of it has been fully explained and should be well understood by this time. The more important law is the one that is now to be given:

Intuition passes into the conscious realm when its creations are transferred to that realm as fast as they are produced.

For simple illustrations of this law and for means of making experiments, we suggest the habits of the poet, or of the orator, or of the composer, or of the inventor, or of any person who gets important ideas by what is called inspiration and holds to them by immediate tying of the information or idea in the conscious brain. Delay causes the loss of them.

All great poets are so by intuition and not by reasoning or intelligence. Education may give a man finish and judgment, but it will not make a poet. The particular something that is the essence of poetry is born in the realm beyond the thinking brain. Some poems bear the stamp of the divine power in parts, and the stamp of the thinking brain in other parts; and any good judge of poetry can tell the difference. This was seen in one of the poems of Longfellow, who asked a friend to pass judgment on an offering that he was about to give to the press. The friend was himself a good poet. He read the production several times and finally marked the lines that had been put in by the toil of the brain after the work of the inner mind had ended. To his surprise, Longfellow produced the original composition which was marked with two words, "night" and "day," the former meaning that he had got up at intervals in the many nights during which the poem was being written and had put the words on paper as they had come to him; but, in a spirit of haste, he had tried to round out to perfect completion the whole structure by day effort; and the very lines that the friend did not think were up to his standard were those that had been marked as day work.

This on its face might seem to advocate the use of the night for poetical toil; but the night work was that which had been involuntary in the sense that the ideas and the arrangement of the sentences had come to him when he had dropped his pen, and he had been compelled to go at once to his paper and note them down, as was always his custom; while much of the day work was actually done at night. The distinction was to denote what thought he wrote down in what he called his night methods and what he wrote down in what he called his day methods. He often told his friends, and it was a matter of common knowledge, that he never allowed an idea to escape him; as soon as it came to him, if it had

value, he would go to his paper and make a transfer of it from the creative realm of his mind to black and white, where it could not be lost. He would rise from his bed at any hour of the night and take his pen or pencil and write the line as it came to him. He knew that to wait a few moments would cause the idea to vanish, or would change the happy arrangement of the words, which is often the chief charm of poetry.

The captivating power of the greatest prose and poetical sentences in literature is due to the manner in which a grand thought is clothed in language. If you give the same thought to a common mind, you may get good rhetoric or good diction, with all the rules of grammar and composition obeyed as far as they have application; but you will not secure the arrangement of the words that give the sentence its splendid force and effect. This was almost always the gift of Shakespeare; and it must be true that the man lived in the sole realm of his intuition most of the time. He gave himself up to that realm and let the divine gift work through him. It is said of his works that you may take out any word here and there at will and replace it with another having the same meaning, but the charm is lost. It is in his arrangement of the words that he maintains his supreme position as the world's greatest genius; for intuition exalts genius. Let the same words and the same ideas be given to other men who hold the highest rank in literature, and they will not produce the Shakespearean arrangement.

We have already stated that intuition can foretell the future and give an account of what is to happen; and it is the only power that can do so. Shakespeare was a man who dealt with the forces of the inner mind to the exclusion of those of the reasoning and thinking brain; and this fact accounts for the absence of all letters and correspondence in his life or after his death; as nothing was ever found. He spent no time with his brain, as far as he could avoid doing so. But he wrote for his own age and for ages to come. At the time of his death not a word or suggestion of the process of the circulation of the blood had even been known or given out; and the world of science was in total darkness in this respect. A number of years after his death the first intimation of the circulation of the blood was made, and it took the world by storm. Yet this man Shakespeare who had lain in his grave for a number of years had written of it in his drama.

He had no means of getting the information from science, or from literature, as they had been silent on the subject. It was a case where his intuition had foreseen the future discovery. This is but one example of the foretelling powers of the man.

It is stated on reliable authority that every great poet seizes the created thoughts of his mind and reduces them to writing with religious haste. Pope wrote on his sleeve, or on bits of paper or envelopes rather than allow the thought to escape him. Byron often rose from a banquet table to make a note of a line or two that had come to his mind. Tennyson's best composition was spontaneous, and he too made use of the moment to secure the winged bird, lest it would continue its flight and be lost.

The same thing is true of inventors, or orators, of prose writers who rise above the level of the ordinarily great, and of every man and woman of intuitive genius.

The felicitations, or the brilliant epigrams that make speech a thing of grandeur are born like a flash, and they die speedily if they are not given a royal welcome. The dull minds says, "I will hold on to that idea, for it is a good one;" but a while later the idea has gone, or if still lingering near, it has lost the force that was given it by special arrangement of its words, and ceases to have the force that was attached to it when it was given birth in the inner mind.

Every person living has some visitation at times from the realm of intuition; and the best experiment that can be made is to begin to note down at once every special thought and idea, taking great care to get the arrangement of the words as they first come to the mind. This will prove the starting point in the journey; it will be an invitation to the gift to come oftener. If there is a moment of delay the harm has been done; the thought or idea must be secured as soon as it is created. We recall the case of an inventor who wished to get a certain train of ideas to help him finish a plan which was needed in a great production that afterwards startled the world. Happening to know the man we asked him what was the trouble; why did he delay his experimenting. He replied:

"It is nothing but experimenting. I cannot get down to the secret of it. I experiment and that is all the good it does."

"But do no ideas come to you that are of value?"

"Yes, I get ideas, but they fly away before I can use them."

"When did you last have an idea of importance?"

"Last night after I went to bed, and almost every night, for that matter; but in the morning they are gone."

And there was where his whole trouble lay. We suggested that he get out of bed as soon as he had an idea, light the gas at once, and lose no time in fixing the idea. He followed the advice and in the course of a few weeks the invention was completed, and afterward became a success of the greatest magnitude.

The experiment of securing all ideas, whether of business, of friendship, or of invention, as well as of literature or composition, can be made by any person who has occasion to make use of original ideas along any of these lines. It requires that you have a paper and pencil at hand for immediate use. You must remember that the same idea will never come back again in exactly the same way, even if it returns at all.

The divine gift will return often if given this attention; if neglected it will keep away and not come frequently to knock at the door of the brain for interpretation.

When once an intuitive idea has been recorded exactly as it has presented itself, the future reading of the idea by the brain in which it first appeared, will stimulate that creative gift to renew its visits. This is another experiment that is of the highest value. Be sure to write down at once and with the utmost accuracy the idea or language that comes to you spontaneously, and then place it where you may review it often after you have been thinking hard of any subject wherein you wish intuitive help, and you will find that the re-reading of the first idea will stimulate the mind to act again and with greater ease each subsequent time. Here are valuable laws:

Re-reading a created idea or thought stimulates the intuitive power to renew its visits.

The brain stimulates the intuitive mind to act more frequently as the created idea is reviewed.

A most effective experiment is that of collecting a series of ideas that have come spontaneously, no matter through what lapse of time, and then keeping them where they may be reviewed from day to day, as the mind has leisure to give them. Let them be classified and each idea so saved have reference to some particular department of life, and then reviewed whenever the mind is involved in study in that department. For instance, suppose

you are in business and wish to buy goods to advantage with reference to the trade conditions of the months ahead, and do not know what to buy nor how great a quantity. It may be true that you have been following our advice for months and have written down and saved in a book a series of ideas that have in times past come to you spontaneously, and that you have quite a collection of them. One of these ideas relates to the very trade question before you. The best thing to do is to get a thorough mental grasp of the whole matter after the plan in the realm of intelligence; then after a period of hard thinking in which every detail and phase of the matter has been thoroughly canvassed in your mind, you may turn to the collection of created or spontaneous ideas and let the mind dwell upon them for a while; and, in nine cases out of ten, the right idea will come to you with a suddenness and spontaneity that will prove surprising to you. This fact has been tested, and is a well known law in many a life experience. It is the very basis on which many persons rise to the occasion when momentous questions are at stake.

Another easy and effective experiment is that which we have referred to in the preceding chapter, where a person thinks fully of a subject before retiring at night; then places the details of the matter under the pillow or within reach of the hand or head, and falls asleep with the mind upon it. This may seem like the dream of the yellow covered book that tells of impossible fortunes; but the experiment may be made so readily and so easily that no person should doubt it because it seems like Sunday newspaper science. We know that this method is in vogue to-day with actors who wish to memorize their lines with the greatest ease. We have given the practice to persons who lack the power of mental concentration, and they have gained by its use.

In more than four hundred cases where men have taken up the study of oratory under our direction and have followed the plan stated, they have risen to a higher grade of orator in an incredibly short time. The fact is spoken of in a number of books on oratory and kindred subjects. One case may illustrate what we mean. A lawyer said that he would like to have help whereby he might get out of the common rut of a talker and rise to something grander and better. We introduced him to an orator, who was then of national fame, and asked the latter to explain to him his method

of preparing his speeches. The latter was drawn out after a bit of urging to explain the full plan. He said:

"When a young man I went to Mr. S., then of national repute as an orator, and asked him for his advice to a young man; and what he told me then is what I repeat to you now. In short, when I have an address of importance to make, I think about it after I get in bed at night. Under my pillow I place a tablet and pencil. If I wake, or if I am awake, and an idea comes to me that I consider out of the ordinary, I jot it down. I am half asleep sometimes when a thought seems to walk full length into my brain, and I turn in bed, take the tablet and jot it down. I have a box of matches handy to save losing time, for I have learned that the thought changes its structure with each minute of waiting. My memory is good, but I do not believe that any memory is strong enough to retain the ideas that come to us when we do not think them into existence. This is the whole secret."

The lawyer whom we took to this orator made use of the same principle and found that it was the greatest thing he ever met with in this world, to use his ideas after he had experimented for a year in the work. There is no class of people who will not be helped by the same kind of practice. We were personally acquainted with Sousa, the composer of operas and marches, and we well recollect when at his home, seeing him at the piano playing a new air which he was to put into an opera for Francis Wilson; and, as he played, he stopped and wrote the notes on paper.

"Why do you write the notes?" we asked, as we had heard that he possessed a wonderful memory for musical selections. He replied:

"If I get it just as I originate it, I must keep it so, or it will leave me."

This seems to show that even in music the mind that creates is not the same as the brain that holds the memory. The seat of memory is in the brain, and the seat of creative power is in the mind that has no memory.

And it is right that the immortal part of the human mind should be deprived of its common drudging memory; for it might take to the new world that dawns upon us after the grave closes in the body of clay, too many of the wrongs and sins of this life, and thus carry remorse into the realm of peace and happiness. It is blessed to be able to forget.

CHAPTER TWENTY-ONE

Cultivation of Intuition

Intuition is the power of knowing a thing by spontaneous information that is furnished by the realm within the intelligence of the mind.

All that has been presented in the two preceding chapters will prove helpful to the student of this power. The suggestions of Chapter Nineteen, and the experiments of Chapter Twenty are stepping stones toward the acquisition of the gift.

The distinction between telepathy and intuition is this: the former discerns what is, as by the power of clear seeing; while the latter knows what has been, what is and what will be. In fact, it is probably true that the real intuitive mind is omniscient. How much of its locked up treasures are intended for humanity to have and to use is a question which it is not within our province to answer. Nor do we wish to step into the sensational position of claiming that every person may unfold this omniscient power even by years or ages of practice. That it is within the human mind we firmly believe and have many strong reasons for so believing; but the theme is too sacred for discussion as a science.

Men and women have lived who have spoken with omniscience; and it may be true that there are some on earth today who have this power in their keeping. We do not hesitate to state that the old Bible prophets were just what they claimed to be, and it is possible in this or any age for God to open this intuitive mind and set its power at work as an instrument of foretelling the events of the future. Intuition, at work in its truest methods, is absolutely master of the past, the present and the future; and, therefore, God was not giving the old prophets a new faculty, but a full use of the faculty that is present but partly dormant in every mind.

It might be true that every man and woman is a born prophet in possibility; which means that any person who should develop

the faculty of intuition in its full capacity, would see the need of standing before the world as the representative of right as against wrong, for the intuitive mind sees wrong in such clear view that the sense of duty becomes predominant, and that duty is to warn humanity of the inevitable end of it all. We offer this suggestion as an explanation of the manner in which prophets might have arisen. They possessed the power of all-knowledge; they held the keys of the past, the present and the future; and that is intuition.

The few geniuses who tower above all others in the ages that have passed, have been those who have had much of the intuitive mind developed; but not enough of it to be classed among the prophets. When the time is ripe for further prophets, God has nothing to do but to touch the mind of the selected representatives, and at once their omniscient powers will lead them into the path of duty.

It is not possible to discuss the realm of intuition without stepping close to the realm of the soul's mind. As intuition is a higher form of genius and as genius is a higher form of mental grasp in intelligence, so the soul's mind is a higher form of intuition. All things grade upward toward God.

In addition to the methods of developing this power as stated in the two preceding chapters, there are other ways whereby some of the faculty may be further unfolded; but it is our belief that the Creator does not wish or intend that humanity should go far in this direction.

Where intuition has been used in its secular lines, as when it has aided the general in battle, or the merchant in trade, it has failed ultimately unless the tasks assigned it have been turned to the good of the world. Napoleon began his career aright and in a good cause. He was the lance that probed the rotten cancer of Europe in an age when crime and immorality were all-powerful agents for human degradation. His victories did the world good, and an immense amount of benefit has resulted to the national life of France, as well as to the whole of Europe. In the code he created whereby the laws were better administered; in the architecture he gave to France; in the great roads he built; in the many systems that he established; in his overturning of the criminal dynasties that oppressed the people in all the leading countries on the continent; and in many ways else, he accomplished all good and time will bear testimony to the fact. But his assumption that

he was a man of destiny, true, as it undoubtedly was in the earlier part of his public life, was not borne out by the conditions that pursued him after he swung from the moorings of a benefactor of the world and became the royal perjurer of his age. The intuitive power deserts a man when a man deserts the standard of honor and right.

It seems from this and from all the facts that we have ever come in contact with that this power must be turned to the good of the world as a battle ground for bettering the ills of humanity. The lives of men and women who have been endowed with a large share of this gift, have all sweetened the world by their having been given to it. Great prophets of old, great divines of this and of other ages, great poets, great discoverers, great inventors, great orators, and thousands of lesser lights have lent a hand in turning the planet onward toward its goal of improvement; and, if these personages were taken out of history, or if they had never come upon the earth, the absence would be marked by trains of black where now we see the trailing lines of fire and glory. Any student of the world who looks keenly into the determined zeal of Columbus, as he pushed his way across the Atlantic, must see the working of that power of intuition which the Creator had opened in his mind. He obeyed an impulse that took complete possession of him. The discovery of America would have been an empty boon had it been made earlier. The world was just getting ready for it at the time when Columbus set sail. The dark ages had been passing away from over the surface of Europe and had left their black lines in the far-off horizon; the mind had awakened from its barbarous lethargy; and civilization was winging its flight to the western shores. At the right moment the discoverer that was to be, unfurled his sails and sped through the mellow seas to the land whose existence was dimly outlined in his intuitive mind.

Step by step, all through the centuries, each advance toward the conditions that prevail to-day, has been taken when some mind, awakened in its intuitive sense, has caught more light than any of his predecessors, and has given something new to mankind. And so it will continue to be until the goal is reached.

But we see no hope of cultivating this power except on the side of our better natures. It is useful in many secular ways, and may solve many problems; but its greatness comes when the mind

seeks something that God wishes it to have. Hence it is that a great wish tends to open the intuitive faculty.

Let some matter of the highest importance to the life of an individual be thought of, wished for, and constantly pursued with energy of mind, assisted by careful judgment and excellent ability, and the chances of success are 999 out of 1,000. There are several explanations of this law, but the law itself remains unchanged. It is worked out very thoroughly in the book entitled "Universal Magnetism."

It is not our desire to run into ethical considerations, but the law of development in this power is based on that spirit.

All the instruction that is found in the Realm of Intelligence in this volume is necessary for the present work; let every part of that division of the book be mastered. That must be considered the two first chapters on intuition.

The second step is the mastery of the teachings in the Realm of Genius. Thus it will be seen that these steps lead gradually up from the foundation of intelligence to the realms that are out of it and beyond it. Not until they are fully understood and practiced will it be possible to undertake the methods of this realm; and they should lead directly to the practice that is laid down in the two first chapter of intuition.

The evolution of a wish into intuition is the next step to be attempted. Its foundation is, as we have stated, the practice which precedes; then the student is ready to go on with the instruction as it is now to be given. Any man or woman who has advanced through the practice of the realms mentioned, and who completely absorbs any wish that is of value to such person in a true sense, will set the intuitive mind in operation, and help will be given in the form of information that is a true guide.

Wishes that are of value to human life are those that relate to health, wealth by honest methods, power, influence, knowledge of the purposes of others, and many thousands of acts and successes that tend to bring comfort and happiness while doing injustice to no one.

An empty mind cannot open the intuitive realm by wishing, no matter how earnest and persistent the yearning may be. There must be the full mind; not full of education, but of mental grasp, and the genius of the planner and thinker; for the theory on which intuition works is that it takes a full mind a few steps

further than the reasoning faculties are able to do. It does not start at the beginning. It goes on where the brain finds its limit.

The philosophy of this process is easy to understand. Intense wishing by a full mind stimulates deeper thinking; and deeper thinking excites the next higher faculty, which is genius, and genius excites the next higher power, which is intuition. Another way of explaining the method is this: when a full mind becomes a constantly earnest wisher, its impulse stimulates deeper thinking, and the latter causes the mind to see the ways and means of achieving success. Whichever philosophy is the true one, the fact remains that the results are the same and the process the same. No person need ever fail who goes about it in the proper manner. We already know of many instances of marked success and the art is a new one in many respects. But the amazing achievements that are referred to in "Universal Magnetism" show the great value of the gift as applied to the magnetic control of one person over another.

One of the most interesting reports that have ever come to us on this subject contains the following remarks: "I wish to add that my belief in the power of intense wishing with the mind full of a subject has steadily grown into positive knowledge. When the mind knows all that is knowable of a subject, the earnest longing of the heart has something to work with. The union of these two forces leads to a strict observation of all that is seen, heard or read about; and hundreds of little details that otherwise would be unnoticed are drawn into the mind and they help it to see the right course to pursue. Wishing on an empty mind does me no good. I must be full of the idea in all its relations to my life and to the world about me; then when I wish for its attainment I secure it. Light seems to come in a flood when my mind is ready for it." The same facts have been attested by others.

The information that comes to inspired writers must be induced by a similar process whereby the intuitive mind is opened. There are many illustrations of this process in the lives of certain teachers and philosophers whose writings have given new light to the world.

One of the most satisfactory of the easier methods of cultivating the intuitive mind is the following. We have had it tested in the past year in hundreds of cases and have not yet found any reason to believe that it will ever fail if done as directed. It was

to make such tests that we held back the publication of this volume until we could speak with assurance that the law was truly understood by us in the start, and was utilized with effect in the experiments. The law is this:

When you voluntarily follow the lead of another person's thought your mind enters upon the same thought-waves as those of the mind that you follow.

This has been stated in an earlier part of this book, but was referred to for another purpose.

In almost every instance in life, and the instances are hundreds daily in most lives, you involuntarily follow the lead of the thoughts of the person who is addressing you; and the result is that you are led to the conclusions that are sought by such person; and this is often to your disadvantage. The other person is thinking for you.

It is all right to allow such person to do the thinking for you if you wish to place your mind in harmony with that other mind; but you must do so voluntarily and not be led to follow like a slave that is fed with the thoughts of others.

One of the most effective ways of getting into the mind and purposes of another is to take up the same thought waves that are used by that mind. This is a very simple thing to do. It consists in thinking exactly as the other person thinks. If you are superior to that person in every way and can command full attention, as where you are an employer, you may direct the thoughts of the individual; but we assume that the latter is seeking to sway your thoughts or control your belief, and in doing so thrusts the subject upon you; or that he is working out a purpose that he conceals from you; or that he has something in his mind that you wish to know; in all such cases it is necessary for you to let him proceed for a while in his own way. Each thought that he expresses aloud, you should express to yourself in exactly the same language and with the identical arrangement of words, for the order in which words are put together has a close relationship to the waves of thought that proceed from the mind.

This practice of mentally repeating the exact ideas that are uttered by another person is very quickly established. It is not at all difficult after the first half dozen efforts. All that is necessary to do is to catch the words as they are uttered, and say them over

in your own mind in the same arrangement. This repetition does not take one-tenth the time that is used in the vocal utterance. Thus if a person can speak two hundred words in one minute, he will do it in groups of from five to eight words in a group, for all persons talk in this way whether in conversation or in address; and the listener may acquire the habit of mentally repeating a group of eight words in less than half a second; or he may mentally repeat two hundred words in from five to ten seconds.

The mind thinks out its sentences in advance of utterance at a very rapid rate. A fluent extempore speaker sees his sentences for hundred of words ahead. He even sees the various ways in which he may express an idea and has often the choice of many words from which to select the right ones so as to present the ideas with the best diction and the greatest effectiveness. All speakers of experience will testify to this remarkable fact. If it were not so there would be no such thing as fluency. The mind would be groping always at the place where the words were leaving the mouth. The fact is that the mind keeps a long way ahead of the utterance, and thus holds the sentences in readiness for use as they are reached in the process of delivery. This skill is the acme of success in composition as well as in conversation and address. If it is not possessed by any person who may happen to be a student of these pages, it should be acquired by the method which we introduce at this place under the law already stated. This is the practice of mentally repeating with lightning-like rapidity the sentences which others utter to you. You are thus enabled to keep up with their thoughts and to place your mind in the same thought-waves that they are using.

The practice is valueless if you do not follow this lead with a voluntary and an affirmative purpose to ascertain the purpose behind their pretences; for most persons are pretenders. The mental repetition has several advantages which we will state briefly:

1. It prevents your mind from following involuntarily in the lead of the other person.

2. It prevents the other person from securing control over your thoughts, and from persuading or convincing you. In other words, as long as you mentally repeat what another is saying, your mind will be shut tightly against all the magnetism, hypnotism or influence of that person.

3. It enables you to swing that person around from his own line of thought into a new line to be inaugurated by you, if you adopt the plan stated in the Realm of Intelligence.

4. It gives you an intuitive knowledge of his purposes and motives.

The last named advantage is the only one that we need discuss at this place. When you have followed mentally along the line of thought that another person is putting into words, which words you are repeating to yourself while he is uttering them aloud, if you are keeping the same arrangement you will enter upon the exact thought waves of that person's brain and will soon have an intuitive knowledge of his motives and purposes.

This is not telepathy, for the latter power sees only what is actually in existence; whereas intuition looks into the future. Telepathy might discern a fixed purpose; but intuition sees the tendency of another mind even before it has reached its determination. Hence intuition is a prophet and a foreteller of events, the execution of which has not yet been decided upon by those who are to produce them.

The suddenness with which the mind sees what is in the brain of another whose lead is being followed voluntarily, is one of the phenomena of the mind's powers. Before this can be done, the mind must be developed by the practice required all through the Realm of Intelligence and the Realm of Genius, as well as the two preceding chapters of the present realm. When the mind is so developed, it will act with spontaneous precision in solving the purposes and motives that are held in the brain of another person. We may with advantage to the student cite a few of the results that have been obtained by a diligent pursuit of this line of culture. These should be well studied.

In one case a man who was in his home at night, and who had been at work in our experiments, heard the tramp of feet some distance away. He turned to his wife and said:

"Do you hear anyone walking outside?"

She replied that she did not. Ordinarily her hearing was much more acute than that of her husband. He felt sure that he heard the sound of feet as of men walking around the house and seeking entrance. So keen was the thought that he went at once to his telephone and communicated with the police headquarters. He phoned them as follows:

"There are burglars on my land and they mean something serious. You must come at once."

"How do you know?"

"I can hear them walking about."

"Have you seen them?"

"No, but they are here. They are intending to cut the phone wire which runs to a pole near the house."

"How do you know that?"

But no answer came back. The police were sent. A dozen of them arrived on the premises under cover of the night, for there had been a gang of desperate men at work in the city for some weeks, and the police wished to capture them all if possible. Scattering about the outside of the land the police soon found that the method of robbing houses and murdering the occupants when resistance was offered, consisted in cutting the telephone wires, then stationing sentinels to give warnings of danger, while two or three made the entrance and effected the robbery. No less than five murders had been committed in the four weeks preceding, as the criminals did not hesitate to kill on the slightest provocation. They were always desperate.

This gang consisted of five men on this occasion. Two entered the house, and three remained on the outside. After the entry had been effected, the police advanced on the three sentinels and quickly clubbed them before they had time to sound the warning whistles. What was going on in the house may be better described by repeating the conversation as nearly as it could be recalled by the man who sent the report to us. He turned to his wife and said:

"It is as I thought. They have cut the phone wire and I cannot talk to the police."

"Oh, I don't believe that there are burglars on the place. And how could they get in if they were here? The house is locked up."

"They will find a way of breaking in. The wires are cut sure enough for I cannot get even the central office now. The men are at the kitchen window. Are you sure that you locked them all?"

"Yes, they are all locked. I do hear a noise now. Come let us go up stairs and put out the light and hide."

"Not a bit of it. I want to meet a real burglar and see what he does. The police are on the way and will be here in a few minutes, and we can parley with the criminals until they come."

"But they are murderers. You know the papers have told of all the people they have killed. Lord! here they are now."

The door opened and two masked men entered the room.

"Git from the winder. Git to the table. Sit there both of you. Pull down the blind, Bill."

The companion drew the shade closer to the sill. The wife swooned with fear, leaving the husband to do all the talking.

"Where do you keep your valibles, boss?" demanded the first burglar.

The coolness of the man who was thus placed in danger, probably saved his life. He felt sure the police were coming, and he therefore concluded to show the robbers just where they could find the valuables. By the time they were loaded with the goods the police entered and captured them.

The value of the intuition in this case is seen in the fact that it anticipated the purpose of the burglars to cut the telephone wires, and the information came in time to get to police headquarters, serving the double purpose of saving the man's life and leading to the capture of a dangerous gang. While there was nothing in the line of preliminary development that opened the intuitive mind on this special occasion, the man had practiced the required habits until his mind was sensitive to all danger. He mentions three other instances in which he was materially helped by the same power.

Another case is that of a woman who was conducting experiments for us and who developed intuition during the peroid of practice. Her husband had many engagements at night which she had believed were necessary. She at length began to think that he was deceiving her, but she knew that an unproved suspicion would destroy their home peace if expressed to him; or if, by word or look, she should unjustly arraign him or question his fidelity, she was sure that there would be no more love in his heart for her. But for months he had been unable to meet the household bills, although his business seemed prosperous.

She put into practice the plan of following the lead of his thoughts, after she had developed mental grasp and the picture-making power of the mind. In conversation she allowed him to do the talking, while she acquiesced. The following is a reproduction of a conversation as she reported it to us, a few changes in the composition having been made by us.

One evening at the table he said to his wife:

"Don't sit up for me to-night. I've got some hard work before me and cannot tell when I will get home."

"Have you a good fire at the office, dear?"

"I'm not going to the office. I have to meet Hinsman and get our spring prices fixed."

"Yes, I know. Well, don't get cold, for you have not been well of late."

"I know I am not well. But a business man is a slave. He has no time that he can call his own. It may be the death of me, but what am I to do?"

All the while the wife had been repeating the words of her husband, keeping them in her mind as he spoke them, and replying to his sentences when necessary. In a flash the information came to her that he was a poker player. She had never suspected it before. She could hardly believe it now. But she resolved to lead him on; for the rule is to take the lead after following another mind up to the point where intuition becomes active. She replied:

"You cannot do anything, dear. All I ask is that you keep warm, for a chilly room is dangerous. Do they have a good fire where you go evenings?"

"Of course they do."

"But you must see that the room is kept warm. Your neighbors are talking about your hollow eyes and lagging gait. Late hours ought not to hurt a man once in a while. You are not out much, dear, are you?"

He wondered at her interest in him and her leniency, for he had been out almost every night for a month or more.

"I am not at home more than one or two evenings in the week," he said. "But I shall do better very soon."

"By the way, dear, I have always longed to play poker. I wish you would learn the game sometime and then teach me."

He turned pale as he replied:

"That's not a woman's game."

"Oh, yes it is. I have some friends who play it. They are to call some evening, and I want to play with them, and put up stakes and win some money and pay our grocery bill."

The blow was well directed and it felled him. He had wasted his money at gambling in vain efforts to win; and he now realized

the enormity of the offense. He did not go out that evening; and, in a few weeks, he was on the road to prosperity again in his business. His wife's intuition had turned his errors into virtues at a time when he stood upon the cross-roads where the path ahead was all danger.

When your thoughts are running in the same waves as those of another brain, it is not difficult to recognize the fact. You know very well when you are out of tune in song, or out of sympathy in feeling, and it is just as easy to know when you are out of harmony in thought. There is a jar in the mind that is just as discordant as that which afflicts the ear in music.

Two friends are often at odds in ideas; and the lack of agreement is quickly recognized. Their suggestions seem to pull in opposite directions or with contrary purposes. When persons are so placed in their relations to each other that they may lay aside the dictates of diplomacy, they often run on opposing thought-waves. This is the case with some husbands and wives, or with brothers and sisters; and frequently with lovers. This discordant jar of married life is due to the habit of thinking along lines of thought-waves that are different.

Motives and purposes often play havoc with relationships that might otherwise be peaceful. This is seen in marriage where tastes, inclinations and vocations differ. Actors are so at variance with each other in their views that they rarely ever remain together. The dramatic profession is fatal to home ties, and to harmony of living. At this writing there are not two prominent American actors who are members of the companies in which their wives are playing, although there are hundreds who are married and are still in the profession. Many honeyed promises "never to part from each other" were made before wedlock, but diverging thought-waves have carried these souls apart. The two D's, Drama and Divorce, are the heraldry of stage life and will adorn the coats-of-arms of the descendants of these people; just in the same spirit that the long list of D's run through the drama of evils that afflict the race; such as disease, distress, drugs, doctoring, debt, depression, dementia, death and countless others beginning with some kind of discord and ending with the devil and his demons.

Discord, however, is rampant in many lives. As a man thinks, so he is. As he thinks and is, he is apt to express himself. Woman

is what she thinks. What she thinks and is, will be reflected in what she says. It is in this way that lives begin to run counter to each other. Husband and wife should avoid discord in thought-waves. If you are a husband, see to it that you enter at all times upon the same thought-waves that your wife is using; then, by adroit skill, turn hers into yours. It is not only possible at all times; it is an easy task; and it insures harmony. If you are a wife, do not set up a line of thought-waves that are at discord with your husband's. Use his. Then, by skill and care, swing him into the use of yours. It is possible at all times.

This is a science, not a theory. The other person cannot discover where the turn is made, even if such person be a skilled mental magnetist. The reason for this is found in the fact that the interest in a subject absorbs the attention; and, as each line of conversation or discussion is sure to run into branches of itself, the skilled mind is able to take advantage of any divergence and turn it into a new line of thought which will concur with the purposes of the person so manipulating it.

This is the only sensible way of dealing with friends, relatives, husbands, wives, or even strangers whom you may have occasion to meet for any purpose. To differ with another is not good judgment. If that person is likely to be of service to you, or if the good opinion or love of another be desired, you should not produce discord in any part of the conversation or discussion. In not one case, but in thousands of cases, have husbands and wives made use of this law of thinking in the thought-waves of each other in order to gain the desired harmony.

Such harmony is geniune. It leads to a better feeling, for each person so led about thinks that he or she is appreciated and liked, or at least shown deference and respect. This of itself pleases and wins. Then when the turn in the thoughts is brought about, it is not known to the party who is influenced and gives rise to no suspicion of influence. Of course, the person who fears being lead about should at once resort to the use of the exercise of mentally repeating what is being said by the other, and then there will be no danger of being unduly influenced. This is the only way in which a mental magnetist is able to save himself from the power of another mind.

The present art may be practiced without first taking the steps to master the work given in the Realm of Intelligence and

in the Realm of Genius, as well as those that are included in the first two chapters of this Realm of Intuition; but intuition will not be developed. It comes only after all such work has been mastered. Prior to that the present practice will be found useful in giving protection to a mind that is likely to be influenced, and also in preventing discord in conversation and discussion. It will, furthermore, be valuable in the efforts to secure control of the thoughts of others and to divert them to your own use by swinging them into your own thought-waves.

The required amount of study and practice is not difficult to any person who is in earnest and who is not lazy. Nor will it be time wasted. It is an education of the greatest possible value and will accomplish more good in life than any twenty other subjects. The satisfaction is very great when the mind becomes alert enough to develop its intuitive quality. While the birth of a great piece of information may be preceded by hard thought and a full mind, it is also true that the brain rises to a nobler estate and becomes sensitive to many accurate impressions that will prove of the highest value, while the tendency to error and to abnormal sensitiveness will disappear entirely.

In the course of a few months the mind will find itself quick to catch the right ideas and to arrive at correct conclusions without the hard preliminary practice. Warnings of danger, suggestions of the ways toward success, information of what is best to do or not to do, and thousands of bits of knowledge that seem to spring out of the very air about you will be the reward; and, at such time, it may be said that you have acquired the intuitive habit.

As we have repeatedly stated, it is not the same as telepathy, for it rises far above that power and reaches into the future.

By a logical sequence of science, the next step in the development of the mind is that of responsive thinking. The movements proceed by degrees from the acquisition of intelligence, with its wonderful scope of mental grasp, to that of genius, then to that of intuition, in which we rise to harmony of thought-waves, and now finally to that of responsive thinking, which is the dual agent of the brain and of the soul.

Most of the study of responsive thinking belongs to the consideration of the soul's mind; but some part of it has a practical earthly use which ought to be kept in mind as we now enter the next realm in this the grandest of all studies.

SEVENTH STEP

IN

MENTAL MAGNETISM

THE

REALM OF THE SOUL'S MIND

CHAPTER TWENTY-TWO

Mind in Life

LAW 1

It is a natural law that wherever there is life there is mind.

There is no exception to this rule. It is seen in operation everywhere. The proof of its universality is found in two ways: first, it is well known that all kinds of life from the lowest to the highest are attended by the presence of mentality; second, the uses to which each mental force is put are such that they can be examined and investigated.

LAW 2

The nature of the mind changes with the nature of the life it occupies.

In human beings, except infants of very recent birth, the mind is a reasoning force in its distinctive character; that is, the kind of mind that seems most prominent in humanity is the faculty of reasoning.

In the lower animals the mind varies from the memory-nature, or semi-reasoning faculty, as is seen in the elephant, the horse, dog, cat and others, down to blind instinct.

In miscroscopic life the mind exists in the form of executive commands, directing the cell or organism to perform certain duties.

That a vegetable cell has a mind is clearly seen in its structure and in its activities.

This brings us to the statement of the law which defines the character of a mind; for there may be a disagreement at the start as to what is meant by the word.

LAW 3

A mind is the direct governing power of the life it occupies.

The word "direct" is used to indicate that there is a general governing power that controls the local or specific master of each form of life. A man possesses a mind; it directs all his actions, enterprises and plans; it directs his voluntary thoughts and may control those that are involuntary; but this mind is loaned to him by nature and her God.

To claim that the human mind is not a governing power would imply that a man can get along without it. Experience shows that he cannot. The moment that he ceases to be governed by his mind he becomes deranged. If a temporary passion takes possession of him, his mental government is set aside for a period, and he may kill his best friend or slay himself. If his mind becomes a governed power from any earthly cause, instead of a governing force, he is insane and must go to an asylum; if from any heavenly cause, he ceases to be a free agent.

For these reasons it is necessary that every human mind should be permitted to remain what it was ordained to be, a power dwelling within the life of the body and governing that body. Responsibility is thus fixed.

The human mind learns by experience, of its own or of others, what kind of government is best for the guidance of the body; and, in proportion as it selects the best, it produces happiness.

Having seen by Law 2 that the nature of the mind changes with the nature of the life it occupies, we must regard this law as the most important for the present. It is the first step in the line of

proof that the soul has a mind, and that it is directly governed by it. In order to understand how a different kind of mind may occupy a different kind of life, we must examine a few well known cases.

Life begins with the vegetable cell; and, as far as it can be traced by science, it proceeds to the human intellect. The cell seems a very simple structure; but it is tremendously complex. The human mind is intricate beyond all comprehension. As mental forces proceed they become more and more elaborate.

As a general rule the dominant physical mind of the human body is designed as a reasoning power, the office being to take advantage of knowledge and to build upon experience.

The higher species of brutes have minds that depend chiefly upon memory, but without the power of reasoning.

The lower species have minds that depend chiefly upon instinct.

The cell is either animal or vegetable, but is regarded generally as vegetable. Its mind depends chiefly upon purpose.

It will thus be seen that there are four classes of minds in the scale from the cell to the human being:

1. Purpose.
2. Instinct.
3. Memory.
4. Reason.

The lowest is purpose; and that mind does not possess instinct, memory or reason; it pursues a fixed line of conduct from which it never materially deviates.

The second in the scale is instinct, which is the chief mental power of the highest brutes. It includes purpose, but does not include memory or reason.

The third in the scale is memory, which is the chief mental power of the highest brutes. It includes purpose and instinct, but it does not include reason.

The fourth in the scale is reason, which is the chief mental power of humanity. It includes purpose, instinct and memory, as well as reason. That is, it includes all four.

It is agreed that the species below man do not possess the power of reasoning, although they have animal cunning, which is so very acute that it may resemble some form of reasoning. But this quality is a combination of memory and instinct. As such it is an interesting study.

That the higher species below man do possess the power of memory is well understood. The elephant has given exhibitions of this faculty in a degree so remarkable as to excite the greatest wonderment. He is able to remember many things through long lapse of years that the human mind seems to forget. The same power in less degree is found in the horse, the dog, the cat, the crow and other species, and it is the guiding influence of them all. The cat, as wayward as she is, learns where she is fed, who feeds her, the door she enters at the time of meals, the place of sleeping, and all else that guides her in her daily routine. On severely cold nights she knows the door that leads to the chilling blasts, and makes herself missing in the direction of the warm cellar if she is able to do so. The sound of a dinner bell, or gong, or the whetting of knives, will hurry her to the eating place. We recall, when quite young, the method of a baker who was infested with mice and who raised cats as a means of destroying them, who always fed his cats at irregular times. When he wished them to come to their meal, he would whet a knife on a steel and in a few seconds the floor would be carpeted with cats. Any sound, any action, and fixed time will suffice to bring them.

The memory of the horse is too well known to be discussed; and this may be said of all other species that possess this faculty as the chief guide of their conduct.

As we descend the scale we come to the faculty known as instinct. It is not possessed by the cell, nor by any vegetable species, for they rely upon a governing power known as purpose. Instinct is much more varied than purpose, but has no memory; or, if it has any memory, that faculty is not dominant.

At the base of all life is the cell. It is a mass of protoplasm which contains a nucleus; the nucleus contains a nucleolus, and this a center; with the probability that this inward part is endless; at least it goes on as far as the strongest microscope can see.

The cell is a marvelous piece of life. Formerly supposed to contain four chemical elements, it is now known to contain many. Its mind is located somewhere in the inner recesses of the nucleus, and it is many-folded in its purpose. Its two chief missions are to produce itself, and to produce the organism of which it is a part.

Every kind of life is composed of cells. The human body began in a cell, was developed by the addition of cell after cell, and is

maintained by a continual supply of cells. Trees, plants, grass, vegetables, fruits, grains, microbes, insects, animals and man are all begun in a cell, and have grown from the addition of cell after cell to each other, following the fixed purpose that was entrusted to the first cell.

The mind of the cell pursues a double purpose; the first is to produce itself; the second is to produce a life of which it and its kind are parts. Nothing but death will deter it from carrying on this double purpose. In the nucleus somewhere within the hidden recesses of the central force that controls the cell, is its mind, or purpose.

The first step in the work of a cell is to make more of its kind. They are all like the parent cell. The next step is to arrange the various collections of its offspring into certain lines, groups and structures.

The germ-cell of a bean will, when it begins to grow, first make more cells like itself; then it will begin to arrange those cells into conditions that will build the structure of a bean-plant, a bean-flower, and a bean-seed. The pea-cell will not produce a bean, yet it looks like it in its first form. Another cell that looks like it will grow to a cabbage; another to corn; another to celery; and so on through thousands of different plants. The first cells are alike in general appearance; not the germ collection of cells, but the individuals that make up the germ, for they are the powers that build by multiplying. Each is a complex world in itself and holds many of life's mysteries.

Animals originate in a single cell. The egg may be composed of many minute cells, but when the egg begins to grow, these little beings are all alike and do nothing in the start but try to become numerous. When the numbers are sufficient they then make certain lines, plans, shapes and structures, *all solely by the way they arrange themselves.* They have no leader, no captain, nor commander; they are all alike at first; and this wonderful power of arranging their lines and masses must come from their own inner purposes.

The protoplasm is identically the same that composes the body of the dog, the horse, the flea, the tree, the bird or the human being, when these cells begin to build different kinds of life. It is all nothing but a mass of protoplasm in tiny microscopic drops, each containing a central substance in which is lodged a double

purpose. There is in this purpose a fixed knowledge of what is wanted of the cell.

If you could take a collection of the same cells that build the body of the young eagle, and change the arrangement of their lines and masses so as to present a certain plan of a different kind you would lay the foundation of a horse. It is like the blocks which children use to build houses. Give the child a large number of tiny blocks, arrange them so they can be fastened together as they are used, and then direct the child to make lines, masses and openings in a certain way, following every detail of a fixed plan, and you will see a palace rear its walls in miniature. Let the same blocks be arranged in a different way, but the identical blocks be used, and a hovel appears. Again take the same blocks and select a new arrangement and you will have a boat. New combinations are always at hand.

The secret of the different species of the animal and vegetable kingdoms is in the arrangement of multiplied forms of that one basis of all life, the tiny cell. It is flexible and takes any shape in itself that is suited to its position in a line or mass; hence it has an advantage over a block.

While these little cells are all protoplasm, they can do nothing without the nucleus, the nucleolus and the inner id. Its purpose is directed from within that center. If the command is to build an oak, or an elm, or a pine, each cell will go to work and obey the order without varying. But the obedience consists in arranging its progeny of little cells to suit the needed shape of the structure. This is not reasoning. It is not memory. It is not instinct. It is purpose.

Such purpose could not exist without the presence of a mind. It may be called by any other name, but it will remain the same thing—purpose.

It may be claimed that a divine care holds watch and ward over each tiny cell, and its mind. Even if so the mind is in the cell. The fact that every sparrow is the object of special solicitude by the Supreme Being does not deprive that bird of its brain and its instinct and its memory. All persons, all animals, all insects, all cells, all plants are governed by a controlling power above us; but each individual is nevertheless provided with a governing power of its own so that it can work out its life and destiny along lines that were fixed millions of years ago.

LAW 4

Every class of life includes in its mind the mental powers below it.

The classes of life are five:

1. The cell. 2. The lower animal. 3. The higher animal. 4. Humanity. 5. The soul.

The mind of the cell is purpose.

The mind of the lower animal is instinct.

The mind of the higher animal is memory.

The mind of humanity is reason.

The mind of the soul is yet to be named, as its special powers seem to be many. It includes all the mental endowments of the classes of life below itself, such as purpose, instinct, memory and reason; and it also possesses powers that are far in advance of the greatest of these.

The seven realms of mind are not identical in numbers with the five classes of life. Humanity, apart from the soul, holds the mental powers of the first four classes of life; but, with the soul, it holds the possibility of the power of the fifth class; thus spanning the whole range. But instinct, the governing force of the lower animal, is not actively present in human life except when reason is weak; its nobler form is intuition, and as such it plays an important part in the higher attainments of the human mind.

The first realm, animal cunning, is the direct inheritance of the brute creation, a mixture of instinct and memory.

The second, third and fourth realms, the daf, OOL, and intelligence, are three states of the human governor, reason.

The fifth realm, genius, is a multiplied form of the fourth realm, intelligence.

The sixth realm, intuition, is an exalted form of instinct; the latter being present in the early part of a child's life, then subsiding as reason is developed, and subsequently cropping out in evidences of a much keener power than is usually attributed to human intelligence.

The seventh realm, the soul's mind, is the intelligent part of the soul itself. It includes purpose, memory, reason, intuition, and something else.

That something is worth studying, and it will claim our attention in the chapters that are ahead.

CHAPTER TWENTY-THREE

The Mind in Soul Life

Because the human mind is accustomed to know of its power as a reasoning agent, it has become almost impossible to conceive of any other use for it. Reason seems to want to govern everything from the smallest detail to the greatest. A proud and prominent philosopher said to us:

"I wish it understood that I will not believe what I do not know, and what I can never know I will never attempt to believe."

"What did you know before you were a year old?"

"Not much, but I knew something."

"That is true. But how did you learn that something?"

"I learned it by the development of my brain."

"What part of your brain."

"The part that receives impressions from the senses and holds them in the chambers of memory."

"Is there no other kind of mind than that of memory and reason?"

"There is instinct which animals have; and there is intuition which human beings all have at times."

"Are instinct and intuition connected with the brain functions or faculties of memory and reason?"

"No. How could they be? If they were, there would be no need of instinct and intuition."

"Well, then what is the purpose of instinct and intuition?"

"Instinct is a guide to helpless life, to such creatures and human beings as are without the brain powers to direct them aright. Intuition is a high and semi-inspired power of the mind by which it rises to great occasions as if by a supernatural flight. But, mark you, I do not believe in the supernatural. I can resolve everything into natural laws. The fact that there are such extra powers as instinct and intuition shows that the mind is something more than an organ of memory and reasoning, I fully admit; but

it does not prove that there is a soul or a power beyond the forces of nature that control us."

"You admit that the human mind is something more than an organ of memory and reason?"

"Yes."

"Do you know of any kind of life that does not have something that corresponds to mind or intellect?"

"All forms of life from the cell of the plant to the highest type of humanity have something that seems like intellect. That is admitted."

"Then tell us if it is not true that each kind of life has its own peculiar kind of intellect. Does not the cell of the plant and flesh have an intellect that can be called purpose? Is not instinct the predominant intellect of lower animal existence? Is not memory the chief form in the intellect of the higher brutes? Is not reason the leading intelligence of humanity?"

"All this is admitted. But what is proved by it?"

"If it is true that each kind of life has an endowment of its own that corresponds to mind or intellect, would you not expect the soul or immortal part of man to be endowed with a mind that did not employ reason or memory?"

"When you show me the existence of the soul as a fact, I will then admit that it does have and must have a mind suited to its nature. This would necessarily be true. But I will not be convinced by a backward process of reasoning. You cannot argue that there must be a soul because you have proof of a mind higher than the faculty of reasoning."

"Then answer one more series of questions. Is it not true that each kind of intellect reaches beyond itself to give token of a life greater than that it occupies? Is it not true that the purpose in the cell suggests a life beyond its own self?"

"Yes, for that is the plan of nature. The cell is charged with a distinct purpose from which it never swerves; and it unfolds a higher form of life in unfolding that purpose." This was said with great decisiveness.

"Then is it not true that the instinct that controls lower animal existence reaches out toward memory? That memory that predominates in higher animal existence almost touches the hem of the garment of reason?"

"Thank God for the light you have poured into my brain!

These things are true! They are true, as I verily know. Many a time have I fought down the claim that brutes could not reason. They almost possess the power. I see what you are leading me to. Purpose almost touches instinct; instinct almost reaches memory; memory almost reaches the power of reasoning; and reasoning in its loftiest flights knocks at the door of intuition. Each grade of intellect has something ahead, and that something is a life of itself, in itself and for itself. There must be a life beyond that which is called human. You have proved it. I shall prove it to others."

By agreeing with him we kept in his own thought-waves until we were able to lead him into other views that he could honestly accept; and today he is a firm believer in God and the immortality of the soul. He has awakened to the belief that the faculty of reasoning is not the whole mind. It deals only with memory and argument. It contains nothing that can be convinced through the channels of higher processes swaying the mind.

A clergyman said to us a year ago: "I always preach religion to the sense of my hearers. I reason with them. I prove my propositions by good logic."

"And you do not get many converts."

"That was just what I was going to say; but how did you know it?"

"Simply because the brain and body to which you address your sermons are not the headquarters of religion. This blessing is for the soul, and the soul has a mind that does not know how to reason or to think in the way that you would have it do. We will go further and say that all your converts have come from the families where death or some awful affliction has brought desolation. Is not that true?"

"That is true; both in my own church and in the churches of our town; but how did you come to know that? Have you been there, or do you have acquaintances there?"

"Neither. There is a law at work in all church work; and it tells us that reason is the tool of secular life, while a higher power is the agency of the soul. That higher power we call the soul's mind. In order to bring men and religion together you must preach to the soul's mind and not to the reasoning faculties. This does not mean that you can abuse or antagonize a man's good judgment, or the sense and reason of any man or woman,

for the soul's mind is a step higher than any of the secular forces of the most intelligent faculty of humanity. You must rest upon reason, but only as a stepping stone to the greater mind above it. Death and distress appeal to that higher mind; but only when man refuses to receive religion by the channels of peace and joy. In all periods of human defiance of the offerings of religious solace God sends death and calamity to deal their fearful blows in the household and the nation. Turn this rule about, and let the preaching of religion be such as will appeal to the soul's mind, and not to reason merely, and the result is that prosperity and happiness will prevail in the lives so reached. There has never been an exception to this law. You can find it in history."

The clergyman caught the principle; he studied himself from that time forth; he became a preacher of religion to the minds of the souls and not the bodies of his hearers, and he has made converts in great numbers. It is a matter that must some day be brought home to all men who stand in the pulpits of God. Faith is one of the offices of the soul's mind; it is impervious to reason or logic. No amount of argument will convince the mind that never employs the rules of argument. The fact that suffering is used as an instrument of heaven for reaching the souls of men and women shows that something apart from the reasoning process must be employed. All the epochs in the history of the world where men and women are seen flocking to the churches have been eras of terrible affliction. Some call it fear; but why should fear drive people to religion? What is there in the power of the church to help the unfortunate? Why can they not secure solace in drink, in gambling, in wild living, instead of going to God for comfort?

When a loved form is placed in the grave, and all the joys of living are buried with it, the insane mind drifts toward a hell on earth; but a sound mind turns toward God. This has always been the rule and always will be. We have had many letters that have told us of the desolation of the home after the funeral is over, and the empty chair remains. One of these communications is typical of many others, and we will quote from it. A man who stood at the head of his profession for thirty years wrote this of his wife: "She was buried to-day. I am at the house again and alone. My first act is to write to you, for your teachings have been helpful to me and are now prized more than ever. I am alone in these

rooms where she walked and talked and spent so much of her life. I have no words to express my loneliness, my sense of utter helplessness, of gloom and darkness. There is nothing in this world that attracts my thoughts. I wish that all I have could slip away from me, and that I could stand in her presence and hold her by the hand. From this time forth I must search for knowledge that will convince me of the fact that I shall live again and see her." He kept his word. He has studied this subject until he believes that, when his eyes close in death, they will open to heaven where his loved one dwells.

It is this process that reaches the souls of men and women, and brings them to religion. If knowledge could unfold the mysteries of the hereafter, this life would become meaningless and useless. One life develops the germ of another. The soul must be made on earth, in order to become an immortal spirit. This is the workshop of heaven.

If you would direct the lower animals you must appeal to their instinct. If you would guide or train the higher animals you must appeal to their memory. If you would deal with men in matters of a secular character, you must appeal to their reason either by logic or by prejudice. If you would communicate with their souls you must appeal to their immortal natures. Reason and argument will not avail, for the soul's mind knows nothing of reason and possesses no memory, nor any basis on which argument can be founded.

CHAPTER TWENTY-FOUR

Responsive Thinking

Of all the operations of the mind that are close to the mental quality of the soul, that known as responsive thinking is the nearest. It seems to be a power with two uses; one within the brain, the other above and beyond the intuitive nature. But all forms of mind act in double lines that run low and high in their activities.

Responsive thinking is one of the methods by which the brain is able to secure a hold on the inner life of the mind.

It begins with a simple form of practice that has been in vogue for nearly thirty years to our knowledge, and that was indulged in long before if traditions are true. As an art it may be called new; but most things that are new have a long past as a basis. The electric light grew out of suggestions made a generation before the actual discovery. The telephone was in use a hundred years ago, but without the electrical current. The newest art in existence is the crystallization of ideas that have been hinted at or thought out for decades, if not centuries.

Responsive thinking is the union of two minds along the same thought-waves. Like waves of sound, these movements of thought produce indentations upon the film of the brain. Some part of this organ is the agent of the vegetable structure of the body; some part of it is the agent of the animal; some part is the agent of the human; and some part is the agent of the soul. The five senses are tools of the physical body, and cannot become interpreters of the spirit, although they may arouse and stimulate this inner life.

There is no doubt whatever that an intense thought produces indentations on the film of the brain. The nerves are beating impulses or threads that wave and tremble along their lines of molecules just as a wire is a string of dancing molecules when the current passes through it. Thought is an exceedingly fine degree of electricity. It employs nerves and nervous threads that

vibrate against the brain tissue and there leave their impressions.

The physical world gives us an idea of the mental world. The brain is the center of electric wires, just as the main office of the telephone system is the center to which all wires run. In both cases the current is electric. Sound is a wave-movement of the atmosphere. It is fine and intangible, but is nevertheless real. When the sound waves of the human voice were made to vibrate along the electric current it was seen that they were capable of the finest subdivisions, reproducing vowels, consonants, tones, timbres, qualities, pitches, stresses, flexions, and all the varied characteristics of the voice so that one person could be distinguished from another. Yet all this is executed by variations in the waves that strike the air, for every word spoken through the telephone must be uttered against air that strikes the receiving disk; this sets up waves; these interrupt the flow of the electrical current over the wires; the interruptions cause similar waves to strike the air from the ear-disk held by the person who is listening; these disk-waves set the air in motion again; the air-waves beat against the drum of the ear of the listener; the drum vibrates with the same motions that left the mouth of the speaker; the nerves of hearing tremble with the same waves from the ear to the brain centers; these little blows strike the brain tissue and there write their indentations upon the film, which, if they are deep enough, will remain forever.

The secret of the telephone is in its vibrating disks. The secret of the phonograph is in its disk action. Ten years ago a friend left us a message, not in writing, but upon the cylinder of a phonograph. His voice sent its waves of sound against a disk; these waves vibrated a fine point and caused it to write upon the cylinder. Whenever the latter is put back into the phonograph and made to give out its vibrations, the air takes up the waves and we hear the voice again. Ten years ago the words of the living friend were spoken and recorded as follows: "I sail to-morrow. Am sorry to miss seeing you. I wanted to take you by the hand once more and say good-bye. Something tells me I shall not return. If I do not, then here's the last good-bye. God be with you and bless you." The last words trembled as they fell from the quivering lips, and they tremble now whenever the cylinder vibrates them back to us. The ship went down. The friend came back no more. But we can hear his voice in the actual

vibrations that he created, and that he alone could create, for no two voices are alike.

We take the cylinder in our hands and study it. The finely marked indentations are there, but they seem unintelligible. We examine them with a microscope, but they vanish into coarse surfaces. Yet when we put the tiny barrel into place and set it making vibrations, we hear the voice of the dead saying to us, "God be with you and bless you," while the quivering notes are set to the music of tears.

One year a fair form went from home and tender caresses and loving words. Her skull was crushed in a wreck. Its tissue could be seen lying upon the ground, but no token of the thoughts that sped through its portals could be discerned in the lifeless pulp. To the eye it was as dead as the cylinder of the phonograph; but because its treasures could not be seen it cannot be said that it contained none. Surely the life that was full of messages of love and joy, could not be less potent than the cylinder of a machine.

If the brain could be seen under the microscope, and its indentations interpreted, there would be convincing evidence of its methods. The only claim made against it is that so small an organ cannot hold so much, for impressions would overlap each other and produce confusion. But such a claim is thoughtless, for each tiny fibre of the brain is a world, nay, a universe. The smallest drop of water that you can put on the point of a fine needle looks like an ocean when viewed by the microscope; and each of its countless billions of smaller drops is another universe in which suns and satellites and star-dust abound. A particle so small that it contains nothing that the eye can see, will loom up in the lenses of the miscropcope and spread out its vastness like a continent or a planet; and such a particle is capable of holding the indentations of thought-waves in endless millions, or practically without limit. What, then, is to be said of the whole brain, every drop of which holds an enormous number of such particles? A tiny speck of radium will continue to throw out waves of light for an endless period without lessening its substance.

There are wave-fields for all methods of communication. Water carries vessels; air carries sound; an inner atmosphere vibrates with electricity; a finer air conveys the magnetic influence that emanates from the nervous system; the universal ether pulsates

with the waves of light; and the finest of all media, the inner ether, carries the waves of thought, which of themselves are divisible and employ varying strata. Instinct is closer to the nervous system than to the seventh mental realm.

When a thought-purpose, as of cell-intellect, enters the mind, it locates itself far back to the rear of the brain, where functional life is largely controlled, in the medulla. When instinct is active it locates its central power in the back of the upper brain, the cerebellum. When memory is alive in strength, it takes the cerebrum as its basis and prints its impression upon the filmy surfaces, with greater or less depth as the ideas may be weak or intense in interest.

The brain of reason is the cerebrum, or forward organ. It is like the meat of a walnut, or a cluster of thickly petaled flowers,—a bouquet which may be lifted at the stem and held before the eyes for study and contemplation. To increase its surface it has rolled out many convolutions that have interfolded into all the interstices that its shape presents showing that surface is essential to intelligence. If by the accident of greater economy of space, a small or light brain should secure a greater surface area than heavier and larger brains, the former would be the more intelligent.

Where surface is greatest there the brain is most developed and most intelligent, even if literary education were lacking. It is the number of vivid impressions that have sunk into the film of the surface that indicate mental powers. Light impressions that make only a transient marking upon the surface, do not give increase, but every deep and lasting impression tends to build up a greater area to hold it for future use; for, when the indenture is made shallow, the mind has but a faint recollection of the idea that put it there. It must also be remembered that most minds are of very limited development because few impressions ever sink deep enough to make permanent indentations, as in the case of readers of novels and trashy periodicals. Softening of the brain soon adds age to age in the decrepitude of such minds when they commence to break up. Deep and varied indentations always serve to keep the brain in perfect health and ward off all taint of insanity or other form of weakness.

The peculiar fact about the brain under the process of development is that its permanent indentations cause a constantly increasing spread of its surface, compelling it to fold itself in and out

and all around in order to find room to pack itself in the shell known as the skull. This is called convoluting or the making of convolutions. The brain of the child, the idiot, the reader of light stuff and the savage, is devoid of the complicated convolutions that always attend and denote intelligence.

It is on the surface of each part of the folded brain that memory and reason are developed. As the nerve forces beat farther into the tissue, the depth of thought and the greatness of the mind become more and more fixed. Surface is for memory and the reasoning faculties, while the inner tissue is for genius, intuition and the mind of the being that dwells within the physical life; the rule being that the deeper the thought, the nearer it comes to intuition, and the grasp of the inmost mind.

This law explains why the practice of the preceding realm requires a fullness of intelligence on any subject before the intuitive power is awakened or can be interpreted by the brain. Fear, cowardice and all similar emotions are born of animal instinct and depend on the lower and remoter parts of the brain, and intense thinking in those directions will detract from rather than build up the higher mental qualities.

The thorough grasp of any great idea leads into the depths of the intelligent brain; animal cunning leads away from those depths into the rear of the mind. It is not enough that there be intense thinking; it must act upon a subject that belongs to the Realm of Intelligence.

A thought seems to us to be a curious operation; just as the native of Scotland deemed the tones of his wife's voice curious as it came to him through the telephone. Being a man of wealth and influence, he paid for a dissection of the phone in order that he might see what part of it produced those peculiar tones that no other woman but his wife could make. Not finding the particular part, he looked upon the whole machine as the work of a mystical power and would have nothing to do with the uncanny thing.

A thought enters the head by many ways, or it may take up an old indentation and work it over. When the thought comes in, there is no visible activity of any sort to indicate that an idea is entering the mind. It travels with a rapidity that is not excelled even by electricity; probably not by light itself. All operations of nature have some relative speed, and all proceed by motion that is in wave-form of some kind. When we hear the sound of a

voice the thought it conveys passes at once to the brain. It is stimulated by the waves of sound as they enter the brain; but the waves of light will do the same thing with written or printed thoughts; so will a hint, a suggestion, a threat, a warning or any sign or symbol; and so will the memory of an event. In the latter case the idea originates in the brain.

From this we might suppose that all thoughts that do not arise from within are conveyed by the senses. But this is not true. When the person speaking is a very magnetic talker, the thoughts of his mind reach the brains of his hearers slightly in advance of his utterance. That is, each idea precedes the word that conveys it in sound; showing that thought-waves are easily separated from sound-waves.

This fact is so well known to students of telepathy that it does not need discussion. Any person can readily make the experiment of thinking ahead of the speaker or converser. It is one of the easy steps in the study of mind reading.

After demonstrating that the thought will travel in waves of its own, as in the case where it precedes the words that clothe it, the next step is to prove that thought will pass from one mind to another without words. By the method which is elaborated in another book it is possible for the persons who are silent to catch each other's thoughts. We have done it countless thousands of times; you have done it; your friends have done it; and so has everybody else. In an assembly of twelve hundred people, we asked all to rise who had ever experienced the passing of thought from others' minds to their own without the use of any of the ordinary channels of communication. All rose. We asked for a few examples and one man said: "Three weeks ago I sat in church with a friend. We were both looking at the preacher. My friend suddenly turned to me and whispered, 'I fear my wife is not well, I must go.' To my utter astonishment he spoke the words that flew into my mind the instant before. Neither of us had mentioned his wife that day. She was quite ill, and died the following night, although her health had been good when he left her that morning. Some power sent the message to him of her illness; and his thinking of it caused me to do the same although my mind was on the sermon. Who can tell me by what process this man learned of his wife's sudden illness, or how I got the same

idea? I have had similar experiences before, and so have many of my acquaintances."

This testimony did not seem any more strange than that of many others who were present. We have met thousands of people, and possibly hundreds of thousands, but we have never met one to whom we have put this question who has not answered it in the affirmative: Have you ever had personal experience in thought transference?

We therefore conclude that the faculty is practically universal.

This fact is referred to because it shows that there must be some way by which a thought may pass from one mind to another. All intelligent persons *know* that thoughts *do* so pass; but they do not know HOW it is done. The theory of the action of thought-waves is well established, and every new bit of discovery tends to add more proof in support of the doctrine. But the method is not so important as the fact.

Each person possesses different realms of mind. For each realm there is a brain department. For each line of communication there is a conveying ether and a special wave-action. And here we stand face to face with a law that is inexorable, fixed, permanent, eternal:

LAW 5

Each realm of mind responds to its own kind.

By this is meant that the intellect of the tiny vegetable cell responds to nothing but cell intellect. You cannot train a cell. You cannot teach it anything. You cannot reason with it.

Instinct appeals to instinct and not to any other grade of mind.

Even the lessons of memory cannot divert instinct from its fixed tendency. The ant builds its ground mansion, the spider its web, the bee its comb, the bird its nest, and you cannot train by argument, persuasion, prejudice, or even force, the ant to build a web, the spider to make cells, the bird to undermine the earth, or the bee to make a nest, even if you were to supply each with food, shelter, comfort and luxury.

The memory that rules the higher animals must be appealed to by memory habits. Argument will not avail, even if it can be conveyed by intelligible signs, to turn them into ways other than those that spring from the use of memory. The horse that runs away and nearly kills its driver, cannot be made to promise that it will

never repeat the offence. On the other hand, the memory of the excitement of one runaway creates a desire for more. The death of its master would not deter it.

The law applies to each realm of the human mind. Animal cunning is met by animal cunning. The daf is impervious to reason or the power of intelligence. The OOL is not to be reasoned with, if he or she is a thorough OOL. What one of the forty OOLS mentioned in this book is curable?

Intelligence appeals to intelligence. A person who is influenced by reason is a user of reason. When we step into the Realm of Genius we are confronted by a lack of evidence, for only genius can understand a genius. Look at the men and women who have done the world a thousand services, and yet who have died misunderstood—many of them broken-hearted.

The intuitive quality is even more misjudged. People who never experienced its subtle power are quick to say they do not believe that it exists.

LAW 6

Only the soul's mind can communicate with the soul.

The steps rise one by one to this height. The law is provable. We have referred to it in a previous part of this Realm. The soul is not such a mysterious part of life as most persons seem to believe. The whole trouble lies in the fact that no attempt is made to find its presence by the methods that are likely to succeed. There will never come a time, either in this world or the next, when the soul can be discovered by the channel of reasoning or argumentative proof. It is not an existence that reasons, or uses logic, or employs any of the senses. Being in a realm apart from these things, it is independent of them.

The greatest mistake ever made by theologians is the effort to prove the existence of God and the soul by the process of logic. That science is very effective in dealing with earthly matters; in fact, it is peerless and errorless in the realm of intelligence; but the moment you apply logic to theology you are bound to stagger back to defeat. Take if you will the first of its premises: "Every existence must have a cause." This seems to be an admitted fact, and no one would stop to deny it; and so logic proves that there is a cause for everything that exists, even for the life of man. Here is the method: "Every existence must have a cause; man is an

existence; therefore man must have a cause." And here is an advanced step: "Every existence must have a cause; the human race is an existence; therefore there must be a cause that produced the human race." But when logic attempts to deal with matters that are beyond the realm of reason, it fails, as is seen in the following process: "Every existence must have a cause; the Creator is an existence; therefore the Creator must have a cause." The term cause means a producing or originating agency.

LAW 7

The senses are absolutely powerless to recognize the soul or any of its attributes.

When a person says he believes in the existence of spirits because he has seen a ghost, he tells two falsehoods; the first is his belief when as a matter of fact he does not know what he believes; and the second is the assertion that he has seen a ghost with his eyes. When a person asserts that he believes in the presence of spirits because he has heard knockings, rappings, calls, bells ring, pencils write, and instruments play, he utters a series of unintended lies; for human ears cannot hear spirit sounds, and spirits cannot make sounds.

Some super-sensitive woman says that the other evening as she sat alone in her sitting room, she felt a very strange sensation crawl up her back, and presently a hand pulled at her dress, and thenceforth she believes in spirits. She is honest enough, but she is telling a series of falsehoods, for spirits have no way of crawling up the back or tugging at dresses. They neither touch, nor are touched.

If a person were to say that he believed in the existence of spirit life because he had communicated with such life, we would seek information as to what means he employed; and, if he were to refer to the old method of using one or more of the senses, we would at once put him down a falsifier. No person has a right to draw an unwarranted conclusion in matters of so serious import as the existence of the soul or any form of spirit life. When the fallibility of the senses is considered, it seems the height of folly to try to build up a system that passes almost into the status of a religion, by making the eyes, the ears, or the touch the interpreter

of a kind of life that neither sees, hears, nor touches by material agencies.

If God could be seen, or heard, or touched, there would have been by this time an overwhelming mass of proof of heaven and the angels and their Creator. Many a reasoning mind has said: "If there is a GOD some proof of the fact would be at hand every day of the year, and every year of life. Some words, some visions, some presence would attend each human being and remove all this doubt. But there is nothing but the past statements, nothing but the claims of people who are not known to us, nothing but faith. Before birth there is total silence; after death the silence is resumed. How easy it would be to present some tangible proof, and thus end all doubt."

When one comes to contemplate the matter it will be seen that it is not easy to furnish proof without bringing heaven to earth with all its courts and angels, instead of bringing earth to heaven where the angels and their surroundings are in harmony with the life there and with their God. Part proof would be useless, for it would appeal wholly to the soul and therefore it would ignore the use of the senses. Such part proof is already abundant, and we may be pardoned if we take the position of asserting that it fails to convince the reasoning mind for the reason that the latter cannot communicate with the soul's mind except by the agencies of the latter. Thus part proof is useless to the reasoning mind. The infidel believes only in reason; he discards all that he cannot prove by a brain that was created to deal with experience and its trains of argument. On the same principle the form of intellect known as instinct, might refuse to believe in a higher grade of mind; or the animal that depends on its memory as a guide might discard all belief in a reasoning faculty because it had no memory of such a faculty.

The limitations of one mind are not proofs of the non-existence of a higher mental form. If a man who possesses some instinct, considerable memory, a little intuition, and a vast fund of reasoning power, and who uses the last named as his chief guide in all things, should seek to demonstate the existence of his soul and of God by the process of reason, he would utterly fail, just as the animal would fail who sought to prove the existence of reason by the process of instinct or memory. Proofs are made by agencies that are qualified to furnish evidence; and reason is in no way the

agent of the soul. The spirit of man and the presence of God are direct facts; but reason at its best is secondary and always indirect.

The only direct fact in the universe is soul-life, which includes God and the spirit of man. Reason is a process that leads to a belief, and its strongest deduction is never absolute proof. "I believe only what I know," says the reasoner. "If I see a spirit I will believe in it." And yet his supposed certainty is wholly dependent upon his reasoning process which is as follows. "What I see must be a fact. I see a spirit, and therefore the spirit is a fact." All three of these statements are falsehoods. It is not true that what is seen is a fact, for sight is a nervous flow of impulse which is no more reliable than the nerves and the brains are; and these are often excited or disturbed by the slightest counter-influence. The eyes deceive the sight; the optic nerve deceives the mental vision; the brain tissue is erratic; and there come times in every human life when apparitions flit across the gaze and seem to stand forth in the room or upon the street. Yet the sense of sight is reason's strongest basis of proof. And there are infidels who say today, "I would believe in God if I could see, hear and touch Him." No, even then they would not be convinced, for all these senses are erratic, being human.

Proof of the existence of the soul is proof of the existence of God, for each human soul is part of the spirit life of the Creator, just as each human body is part of the material life of Nature.

LAW 8

Responsive thinking is the mutual operation of the same realm of mind in two forms of life.

Responsive thinking takes place in every grade of existence. If this were not true it would be impossible for plants or flesh to grow. Each cell has an intellect called purpose; and they must work together responsively or the larger forms of life that they build would not be constructed. The operation must be mutual; which means that the two parties to it must have an interest, each in the other.

CHAPTER TWENTY-FIVE

Soul Magnetism

If you would engage in responsive thinking along the lines of reason and memory you must confine yourself to subjects that pertain solely to the realm of intelligence for their retention. This would not prevent you from discussing any subject if you deal with it in the brain only.

The processes of responsive thinking includes two things:

1. That two or more persons concentrate the mind upon the same thoughts.

2. That the thinking be intense and deep.

In addition to these there should be a mutual interest, each in the other.

In addition to mutual interest there should be a strong interest in the subject itself. It hardly pays to waste much mental energy on a matter that is not worthy of it.

The practice is not satisfactory at the start for it does not yield certainties such as the mind likes to possess, but it soon becomes almost an exact science when it can be made to work at all. Most persons fail in it if they are not so situated that they can devote time and attention to the efforts.

This art deals entirely with thought-waves and indentations on the surface of the brain which reproduce the same waves from time to time at will, like the action of the cylinder in the phonograph. As long as the same indentations remain there will be the same waves coming from its surface whenever it is given activity.

The purpose of the practice of responsive thinking is to make the indentations on the brain distinct and deep, and have them the same in both brains. This will not be possible when there is a divergence of opinion. Perfect agreement in belief is necessary. Failures are due more to this one neglect than to any other cause.

This harmony should not be forced. Some subject should be

selected in which both have a genuine belief. There are many such subjects in the life of every person.

They should meet and talk the matter over until all its details are fully understood, and time should not be taken into consideration. After the first conversation, each person should in the presence of the other review it by details, first forward and then reversely, or by taking the last detail, then next to the last and so on back to the first. Each such review plays in the same indentations of the brain and deepens them until there is no escape from the memory. They then become fixed and ready for action. The trouble with most persons is that they do not have a ready grasp on the expression of the ideas which they have stored away in their brains. They know what they are, but cannot set them going forth on the waves of thought. It is to overcome this fault that mental grasp should be mastered in the beginning. If this precaution is well observed there should be no failures at all, for responsive thinking is as near an exact art as any practice can be made. In the absence of mental grasp it is a haphazard affair.

Assuming that all the foregoing directions have been given due attention, the next thing to do is to fix a future time for the recalling of the thoughts when the parties are separated.

The time need not be accurate, so that it is within one or two hours, and each person should be alone. This is best arranged by setting an evening apart for the practice of recalling.

The best way of illustrating what is meant is by citing an instance from the personal experience of one of the advanced students of the art who had never before had any power in this direction. We selected him because he claimed that he could not be taught. His report is summed up in the following statement: He says: "I never believed that there was any possibility of my learning how to read the thoughts of another person, for all attempts to do so had failed. But when I had gone through the work in mental grasp I felt that my brain had a much more tentative hold on every idea that entered it. Then a friend whom I induced to take up the same study, learned the same thing, and we agreed to try your plan of thinking responsively. We selected a subject that both were agreed to, and we talked it over for two hours one evening. It was complicated and deep. We then reviewed the details forward and reversely, until we had a thorough hold on it. An evening was selected for recalling the subject. We

remained at home, he in his house and I in mine. It was Saturday night between the hours of eight and ten. I had told him to start in slowly and without effort, then if he did not find anything in it by nine o'clock to put in all his mental energy and try to make it as strong as thinking can make anything. We also agreed to close our eyes so that no thought of other things should intrude because of seeing objects about us. You had not told us about this; and afterward we found that it made no difference. It was nearly half after the hour of eight when I caught the idea from him that he was thinking of the twentieth detail of the subject. This I wrote down at once, and took down the ideas in the form of words, for that is the way in which they came to me. I sent out my thought-waves on the same detail, and in three or four minutes the idea came to me that he was thinking on the ninth detail. This I noted down. Then came reference to the thirty-first detail, and the words were spoken in my head just as clearly as if a man had stood at the door and uttered them from the hallway: 'I failed to tell you that I am not fully convinced of the accuracy of this claim.' I rose to my feet and went to the door, expecting to see my friend there, for it was his voice and his intonations. An hour was spent in further discussions in which he varied the matters somewhat, and three times again I heard his voice so distinctly that I felt sure there was some trickery. But he had never left his home that night. I wrote down many of the occurrences, and have the original paper now to show you how hastily and excitedly it was done. When we met the next day, we compared notes and found that the information that came to my mind was accurate in all parts. Then he told me that he knew when I rose to go to the door to hunt for him, and when I later on hunted for him in the closet. From this there arise two points. One is why will the responses give back disagreements when they are not allowed in the original thinking? The other is, how can the mind see what is done as well as hear the voice when there is no voice?"

The inquiry as to disagreements will first be answered. There must be harmony in the creation of the thought-waves, otherwise there will be no chance for the minds to work together in responses, until after a period of experience when the brain tissue has been made sensitive; and, after that, it makes no difference whether there is harmony or not, even in the starting of the

thoughts. The purpose is to make the brain sensitive. This purpose is accomplished when mental grasp and perfect harmony have once set the brain into the channels of hearing and seeing what another mind is thinking and doing; for what the body does is the doing of the mind in miniature. Thus we see that when the thought-waves have been made identical in two or more minds, the recalling of the thoughts that started them may use them in harmony or even in disagreement.

It is in this way that we are enabled to know whether a friend in appearance and language is a friend in mind and heart.

It is in the same way that we are given information of the identity of the person whose thoughts are in our minds, and also are told in whose minds our own thoughts are at the time.

The next inquiry related to the hearing of the voice and seeing the movements of another person. "How can the mind see what is done as well as hear the voice when there is no voice?" This is somewhat Hibernian in form, but it is to the point. There is no voice to the ear, but the brain interprets certain waves of sound as being voice. If there were no brain to hear your spoken words there would be no spoken words, for they exist in the pulsations of the brain tissue and not in fact. So any thought may mold itself into actual words. A man was dying in a distant city and wanted to see his sister before he died. He was too ill to speak, but mentally prayed that his sister could come to him. He gave his mind up to this prayer, and his sister heard loud words shouting in her brain: "Come to me. I was hurt in the wreck and am dying. Come to me." The voice repeated itself, but she did not know where the wreck was, and had to wire to find out if there had been an accident, as it had not yet reached the papers. She got reply that her brother was seriously injured. She reached him before he died. This is but one of tens of thousands of cases that are known all over the world of the sounding of voices in the brain, conveying intense thoughts; and it shows that one mind may originate and impel the thought-waves. When this is done in the realm of intelligence, it is undoubtedly a form of telepathy, and we are not dealing with that subject in this work, as we have a separate volume for it.

This and the many cases that are well authenticated, is absolute proof of the fact that voices may sound in the brain. In the sensitiveness of delirium the mind hears voices and sees objects: the

latter appearing to stand out in the room and sometimes to take hold of the arm or shoulder or attempt to do violence, showing that touch as well as sight and sound may become real to the brain, although they are creations wholly within the mental fabric.

We have a collection of recent experiences from a comparatively large number of experimenters, considering the fact that these people were strangers to the art and non-believers in it at the start, and they have not been at work in it for more than a year or two. This statement does not apply to the experiences noted in the later chapters of this book where responsive thinking in matters of the soul is discussed.

In this realm of intelligent responsive thinking, it seems that most persons who take up the practice lightly, fail in it; while all who are thorough in all the details of the practice are certain to secure results that are satisfactory, even though many of them have been imperfect at first. It is safe to say that not more than one person in ten, or about ten in a hundred, will find the practice successful; yet we are sure that all who fail may succeed by going back to the instructions and obeying them to the letter.

When the brain tissue has been made sensitive, the mind will take up almost any thought-waves, even of strangers, and without any preliminary practice. It may be made sensitive by following the practice of responsive thinking until the ideas of your friend or co-practicer, are quick in passing to you. Let the methods described in the report which we have given in this chapter, be repeated by you, and re-repeated for many times, until you are able at will to catch the least thought of your friend. This is then a sensitive condition of the brain. When it has been acquired it will respond to the thoughts of others as far as you choose to receive them.

If you find that you are receiving thoughts that you do not care to have attract your attention, you may deal with such waves as you deal with the sound waves that assail your ears by the thousands at all times of the day. Things are going on around you and you hear only those that you choose to hear. Yet they batter against the drums of your ears at all times; in the city all the year round, and in the country in the open months when birds, cattle, insects, frogs, tree-toads, winds, brooks, trees, and humanity occupy the air with an endless variety of sound in the quiet bucolic domains. All these noises strike the drum of the ear. If your city

at night when it is not possible to use books. I walk and think, sometimes in the moonlight, often in the starlight, and on the darkest night I can see the paths and the trees very distinctly. In the closest solitude I seem to realize the presence of God and the existence of my soul as a being apart from myself."

"Again our experiences are alike. Whenever I am alone with nature, as in a garden of flowers, or by the still lake hemmed in by the woodland, I see the efforts of these creations to give pleasure to man. A flower to me is a smile upon the face of nature. A fragrant rose is like a spoken blessing—I can almost hear an angel breathe the words of peace on earth, good will to men."

"Then the voice of a sweet song, or the notes of beautiful music are inspirations to me. The more I place myself under these influences the more I realize that the soul exists, for it feeds upon them."

The two young men passed on.

2

Another episode may be worth mentioning in this connection. A clergyman of high standing said to us:

"A deacon of my church is in the habit of attending baseball games of the great leagues. Do you think that is a proper place for a minister? The deacon wants me to go. He says the fresh air will do me good."

"Out-door sports, when played solely as sports, free from gambling and debasing influences, are wholesome to the mind and healthful to look upon. Let us witness a game."

It was in a great city. We went to the grand-stand.

"The deacon smokes, and we will find him where the gentlemen sit who smoke."

Down in the very front row of seats in the section where the gentlemen sit who smoke, the deacon was found. On his right were two men who were drunk. On his left was a man who had a flask of whiskey in his pocket, and who held up the lemonade-man every fifteen minutes, bought a glass of lemonade, poured off a half-inch of the top, filled up the glass with whiskey, drank it off, poured the remains on the floor, and passed it back to the vendor. This he did for six times during the game. The six dif-

ferent glasses that were whiskey-flavored, were used unwashed to sell lemonade in to the ladies and gentlemen. On the floor in every row of seats from front to back, were remnants of cigars and a flood of tobacco-chewings, spittle, and vomit, that had been emitted by the gentlemen who smoked. A party of four ladies left the game in disgust, and said as they went out: "My dress is stained with tobacco-spittings that are all over the floor, and I sat in the section where they said the men were not allowed to smoke. I never saw such a sight. You cannot walk a foot without stepping in a great mess of tobacco-juice. It is everywhere. I never want to go to such a place again."

This condition was universal.

The minister did not let the deacon know of his presence, and he came away leaving that church-functionary gazing out upon the broad field, the high fences of which were covered with a galaxy of signs that stretched in panoramic procession a length of nearly one thousand feet, and more than ten feet high. The deacon sat in the midst of foul expectorations, some drunkenness, distressing smoke and constant profanity, during the progress of the game. Whenever the umpire made a ruling that displeased the crowd, the language and abuse were indescribable. As the minister came away he said:

"I have heard more oaths this afternoon than I would have believed possible in a lifetime for the number of men who uttered them, and women were compelled to hear them. And these oaths, together with vile language and filthy habits, were everywhere prevalent in the rows of seats where the gentlemen sit who smoke."

This is not exaggerated. Whether the conditions were worse than usual we do not know. We do know, however, that on another occasion another party of ladies left in absolute horror of the filthy habits of the men who surrounded them.

These two episodes may be said to be representative merely of the opposite tendencies in human nature. They are but two out of many thousands that might be selected.

The influence of an awakening soul always tends toward an appreciation of and a love for the highest forms of beauty and the purest enjoyments in life. Some of these richer influences are summed up in a few lines as follows:

1. In social intercourse, no man will do or say anything that he would not do or say in the presence of the most refined ladies; and no lady will do or say anything that she would not do or say in the presence of the most refined gentleman.

2. Whether alone, or with a member of the family, or with a person of the same sex, there is always the most exacting care to act and speak with the best culture of which the individual is capable.

3. In conversation the diction is free from the coarseness that prevails among the flippant. Slang is brutal diction.

4. Cheap songs, slang-music and the clap-trap jingle of low tastes give way to a love for the sweet ballads, the classical harmonies, and the profound chords that stir the better nature, even where the knowledge of music may be lacking.

5. The animal instincts despise beauty, whether of flower, sky, landscape, forest, garden, ocean or art. The hog is annoyed by the delicate perfume of the carnation or the rich colors of the rose. The drinker never sees a fine stretch of country or a glorious sunset sky. The tobacco-chewer, the cigarette-smoker, the oath-utterer, the sordid merchant, the female gossiper, and their kindred characters hate fine music, delicate colorings and the beauties of cultivated art. To their minds, if a thing is not a money-producer or a grimace-maker, it is worse than worthless.

6. Elegant diction in literature, the pure influences of genuine poetry, and refinement of choice reading are tendencies that move soulward. But this age ridicules poetry, thinks literary culture a bore, and worships the trashy novel as the greatest god of the times.

7. The claim that the imbibing of these many refining influences tends to make life dreary and joyless is wholly unfounded. The only truly happy men and women are those who love the gentler and sweeter blessings of life, and they never go insane; whereas, on the other hand, the devotee of coarse and flippant pleasures are nervous discontents, now on the crest of a temporary enjoyment that feeds the animal instincts, and now depressed in the trough of an angry sea, disturbed, restless and complaining. The lover of refined literature, beautiful poetry, rich art, tempting gardens, flowers, landscapes and the multitude of gifts that are bestowed upon the higher nature within, is al-

ways happy, always contented, and always at peace with his soul and with God.

Any influence that tends to make a man or woman more appreciative of the refinements, the beauties and the splendors of earthly life is born in the soul.

Every flower that lifts its petals to be kissed by the sun is the voice of its Maker speaking in gentleness, beauty and peace to the people of this world. Every singing brook, every sighing tree, every splashing fountain, every stretch of meadow, every sunlit cloud, every galaxy and constellation of the night, every sweet song and harmonic chord, every beautiful thought, is the offering of love that heaven outpours to earth.

To find the soul it is necessary that some of these tendencies should be cultivated. They are given for that purpose.

And man will ennoble woman, and woman will exalt man, by the awakening of the soul. Love comes from one of three realms: from instinct, which is passion; from reason, which is motive; from the soul, which is divine. Instinctive-love endures as long as passion can be chained to one mate. Motive-love endures as long as it is policy to remain together. Divine-love knows but one mate of its joining, and it is true to it through life and death, and in all eternity.

Nature everywhere is speaking in the voice of God; in flowers, in music, in song, in pure marriage, in the love of children, and in the peaceful contemplations of life and immortality.

Given any one or more of these tendencies, each man and woman should build upon them by the adoption of some of the habits of self-study. If this life were all there is to live, then we might be excused for neglecting the lessons that are taught by it as means of preparation for the next. The mysteries that shroud the thought of the hereafter, become less in proportion as we find the soul in this existence and increase our knowledge of it; for the foretaste of immortality is not impossible in this life.

The greatest of all faults is the neglecet of the inner companion that goes with us day and night in silent association, unheeded and in most cases all unknown.

CHAPTER TWENTY-SIX

Responses Across the Grave

It is often said that a thought never dies. Some person claims that a word never dies, but there can be no truth in that idea unless it has reference to the mental force contained in the word, for sound waves become dead after a while. They vibrate the air, and that is a material force that is unstable and decadent.

But a thought vibrates the ether, which fills the whole universe from star to star and from one extreme to the other. The ether has subdivisions and uses that vary. Without one part of its atmosphere it would be impossible for light to travel from sun to sun. Yet it is not the finest of the inner mediums that occupy space, for light-ether is checked by material objects, where as thought-ether will penetrate the most solid substances. Some years ago there was disposition on the part of certain persons to deny that any influence could penetrate solid substances, but the discovery of radium put an end to all such discussions; and there are today, and have been for many years, a number of proofs that a quickly acting and ever-present, penetrating ether pervades all the substances that we have any knowledge of. The study of these subjects furnishes the most important mental training that can be had, and will be found in Universal Philosophy. We refer to them here because they form the basis of the present chapter.

A thought that enters the ether probably never dies. But whether it does or not, is in no way important at this juncture.

What we wish most to know is the office of the ether itself and the uses that are made of it. We have for more than a quarter of a century maintained and sought to prove that the inner ether is universal, and that there is no way of communicating with the powers beyond the earth except through some channel that has been established for the purpose. Light requires time to travel

from the sun to the earth, and from one star to another. We think of electricity as an example of excessive speed; and to us mortals it is very rapid. The finger is no sooner pressed on the key in Boston than the current is sounding in London. Light is very much faster. We have met many persons who declared that such speed as that attained by sound, electricity and light, could not be measured, and some learned people still believe that there is no way of making records of so swift a traveler as a ray of sunlight; but scientists know very well that what seems impossible to the common mind, is as easy task. It would be a a display of great ignorance for a person to assert that the light of the sun could not be measured so as to ascertain its speed, and the time required to reach the earth, the moon, or any of the planets.

If thought were as slow as light, it would require some time for prayer to reach the courts of heaven. We believe that the thought-ether carries a thought-impulse with a speed that traverses the whole distance of the sky in less than a second of time. In fact we are of the opinion that thought knows no such earthly restriction as that of time.

Given these two foundation principles to start with, namely, that there is a universal thought-ether and that thought travels in it with instantaneous speed, we are ready to go on with the propositions of this chapter. The third principle is this: The thought-ether is the special medium of the soul's mind. Let these three facts be kept in mind. We have discussed the last one in previous pages of this book. We have shown that each realm of the mind has its special medium of communication. Instinct leads and responds to instinct. Reason is not at home except in its relations to reason. A genius understands a genius, and no one else in all the world does or can. The claims of the power of intuition are all lost on the person who never had a visitation from the same power. Likewise the soul that has been awakened, knows it, and it knows what it is to hear the voice of God speaking to it; but one who has never communed with the spirit of the universe, is quick to deny that an occurrence is possible.

The next proposition is that the soul's mind is a part of the soul and is at the same time a part of the physical brain during the life of the physical body. When death severs the tie, the soul's mind becomes entirely the mental force of the spirit.

This law is very important.

It shows in what way the immortal part of man may live in the mortal body and yet take on the office of each life.

The thought-ether is not known to human uses except when the mental power of the soul is active and known to the individual. It must, therefore, be true that the thought-ether is intended for the life hereafter, and so much of this life as is awakened here. As the body is the womb in which the soul is born and developed, so the thought-ether is the attendant channel of communication for every soul that is developed far enough to awaken the function of communication. The thought-ether cannot be used by the other realms of the mind, such as instinct, reason, etc., for these forces do not and cannot vibrate its essence into waves. Nor can a bird fly in water, nor a fish swim in air, nor sound travel along the light waves of the sky where all is silent and cold. Some material substances hold the peculiar ether in which electricity travels, and some have none of it, while others are partly supplied with it, and the possibility of the passage of the current depends entirely on the presence of the ether where it moves. Thus one substance is said to be a good conductor and another is said to be a non-conductor, and hence an insulator.

On the same principle if the mind of instinct were to try to send its impulses along the thought-waves of the ether, it would be a misfit just as electricity is a misfit when it tries to pass along a rod of glass. If, also, the reasoning faculties were to seek communication with God or the soul of man, or were to try to send thoughts along the ether that is alone created for the soul, there would be a blockage and complete insulation.

The awakening of the soul in humanity is dependent on tendencies that are all a part of the higher nature of men and women, and the principles and laws which are laid down in the preceding chapter are all essential in this process. The beastly and brutal pleasures that are so abundant in human life, the tastes for animal instincts in living and passing the time, the spurning of the beautiful, the sweet, the honest and the divine influences that hang over earth like a canopy of heaven let down for the happiness of the people, are all insulators of the thoughts that emanate from the minds of such beings, and what we have to say in the following pages will not at any time, here or hereafter apply to them. It is not a question of morality, for the low, animal instinct of the rat, the crab, the horse, or the dog, may be honest as determined

by the rules of right and wrong. We refer to the opposite of the beastly and brutal influences; we refer to the tendencies that are knocking at the door of the soul, seeking to awaken it and to develop it; all these tendencies being fully described in the chapter just closed.

The fact now before us is that a mind that is drifting toward instinct, which is the realm of passion, appetite and selfishness, cannot use the thought-waves of the higher mind. Such a mind would be insulted.

Responsive thinking is the greatest power in the whole range shown. That it survives death, we hope to show. That it is of the soul is proven. It is not wrong to wish to use it in this life, nor can it be wrong to employ it for uses that some thoughtless persons might call supernatural. It is the consistent function of a recognized part of human existence.

The difference between these communications and those of the so-called spirit medium, is that the latter depends upon uncertain signs, rappings, alarms, weird sounds, etc., even assuming them to be honest, which we very much doubt, as we have been able to hire for money the services of all of them, and they all have the chicanery and trickery of montebanks. Unrest and mental-dethronement are the results of the steady pursuit of the teachings of these fakirs. But the more a soul becomes acquainted with the laws that govern soul-life, the nobler and grander become all the mental faculties, and the more successful is earthly existence, even in substantial goods. Devotees of spiritualism and spiritism and the bastard religions, become shabby in purse and wretched in mind; while on the other hand, those who uplift human life to its soul-realm are blessed in every way. Heaven smiles in bounty upon them.

The laws of responses are based upon known facts.

CHAPTER TWENTY-SEVEN

The Soul Winging Its Flight

There are persons in this world who do not believe that the soul exists at all. Some of these are men of pronounced views on the subject who have given the matter full and conscientious study. They have found themselves deceived by the claims of spirit-provers, known as spiritists and spiritualists, and by other names; and they conclude, because there is a total lack of science or even sense in those claims, there should be no faith given to any proof along different lines but tending toward the same end.

There is evidence that the earth is not the abode of the immortal spirits of the dead. Such spirits seek at once, or after a few days, to get as far from this world as possible, for it is directly contrary to their destiny to remain in this neighborhood. On the other hand, the doomed spirits are left only their mental life, all else being disintegrated. Now comes the peculiar condition that is hard to understand by the channels of reason, and it is this: The mind may live on as a memory without organized or even continued existence. It is possible for the Supreme Being to know all that has occurred from the beginning of time, if there were such a beginning, even down to the end of time, if there were such an end, and to show all this in one flash of the thought. Such a power on the dark side of the human mind may be given to its soul as an act of eternal memory ending in a second but actually lasting in its feeling forever. An illustration of this is seen in a dream, which comes from an inner function of the mind. It is also seen in the brief moment of the dying body, when the whole past comes up as a tormenting panorama. These are well known experiences that cannot be doubted. One of the ablest of the scientists of the past generation, who stands as England's greatest astronomer, said this: "Time cannot affect the sense of the Creative mind. The past, the present and the future are as one

and events are facts that cannot crowd on each other. A million activities occurring now would have no intrusion on the billions of events of the past or the future. It is not difficult to understand that the unhappened events are present in the divine mind."

Under this principle an instant of time is equal to all time. The soul's mind of a doomed spirit may end at once and yet retain the sensation, the suffering and the agony of a never closing eternity.

But there is evidence that the spirit does not break up at once after the death of the body. A long line of experiences that seem to prove an existence for fifty to seventy-five hours has come to the attention of investigators, and will be more fully detailed under the natural laws that form part of the greater system of Universal Philosophy.* Out of thousands of observed events there seems to be a uniformity of proof that the spirit leaves the body at the instant of the final heart beat, and yet does not leave the accustomed haunts. This fact has been referred to in other works of a high scientific value, and has also been testified to by some persons who have actually died and yet come back to life, as they state it, although such a phenomenon must be classed with the miracles of the world. There is no doubt that the man was dead when Christ reached him, and that he had been dead for some time, in which case the spirit must have left the body, and have gone off on its wanderings, only to be summoned back to take its place in the organized body.

There are some instances, few, but well verified, that show strange phenomena, even in this age of non-miracles. We have not the space here to show how they came about, and by what laws they operate against the accepted usages of nature, but the fact that is important is that there are well authenticated cases where death has actually occurred, as in the case of the miracle of the New Testament, and life has returned to the body. The proof of death has been absolute, and the return of life has been just as accurately proved; for it is not a matter of appearance when tests that are certain show the facts. More than that there are other evidences that show the presence of the wandering spirit in the home for fifty to seventy-five hours after the death of the body, and episodes are attainable in support of the claim.

A summing up of the laws and experiences in this direction leads to the inevitable conclusion that the spirit if an entity, organ-

* See our "FUTURE SEEING AND DESTINY" (1000 Lessons in Philosophy).

ized after its own manner and life, and whole when it leaves the body, but it begins to breaks up when time has elapsed. It is probable that the spirit of every doomed person lingers around the house and favorite haunts in a state of consciousness but without being able to attract attention. In one such case reported to us on the best verification, it is claimed that a brother died, and that he knew of his own illness, but that it seemed to have gone when he died, for he walked about the rooms and saw the preparations for burial, thinking that a mistake had been made. He tried to explain that it was a mistake, but could not talk. He tried to push the people away from the death-bed, but he had no power of the arms or the hands. He tried to look at them, but they passed to and fro without seeing him, and seemed to walk right through him. Then he came to the conclusion that he was dreaming, and that he had what dreamers do not generally have, the knowledge of the fact that he was dreaming.

He could see faces and read them, but could not hear voices, and then he realized that he had no ears, and that his eyes were mere impressions of sight that could not notice distance and saw only as they came in contact with things and people. One of his nephews was pleased at the idea of the death, and showed this mental condition whenever he was alone, but used the handkerchief when others were present, and this seemed to exert on the mind of the spirit a great depressing influence. Gradually the fact of his own death came to him, but in such slow degrees that it seemed ages, and then a chill fell on everything. Frost was on the air and cutting sensations of the burning of icy winds, and the bleeding of sharp needles in the brain, made the situation begin to change to that of unutterable agony. This continued for a long time, and yet seemed to be momentarily getting worse, when he saw a great bony finger as of father time beckoning him to come to the death room, where the body lay in its casket, and where batteries and other appliances were in use on the cold clay.

The eyes began to open and shut, the muscles to twitch, and the knees to rise, and then they lifted the corpse to the bed, and there the same bony finger of father time directed him to lie down by its side and wed it. He felt a weariness and obeyed. The tired sensation grew intense, and he fell asleep. Then darkness closed in upon his thoughts only to be released by the dim light of the room. It was near to midnight and a sleeper was reclining on the

lounge close at hand. The dead man opened his eyes fully upon the sleeper and gave a groan, which so startled the watcher that insanity followed. Others came, and the fact was spread far and near that the dead had come to life. Most persons refused to believe that he had been dead, and ascribed the phenomenon to the trance condition. The man himself would not talk of the matter to anyone but his wife, who seemed to have been the most genuine mourner the day before. To her he told the whole story, and refused to even discuss it with the doctors who called upon him. His excuse was that it appeared to him to be much too serious a matter for talk.

While the occurrence might have been a dream, the details are not such as can be readily invented. The man did not wish to speak of them at all; therefore he had nothing at stake in the telling of the matter or in the pretence; and whether he was dreaming or not, he might have been as unable to tell as are those who have investigated the affair. The people about knew that he had been lying dead and cold and stiff for two days, and that all arrangements had been made for the funeral. But we got the doctor to go over the evidences of death, and he said that the man was dead to all intents and purposes, as he worded it. He was a physician of some skill and not a village doctor of the usual type. "He was so dead that we would have buried him," seemed a conclusive reply to our doubts.

In an age when miracles and wonders held sway such a case might have been charged to the witchcraft of the era, and some hundreds or more years ago, and chiefly in the palmy days of the witches of two centuries ago, such things were common. That is, the reports of them were common, and the public believed them to be true. No one at this date can say that they were or were not true. The statements that are yet in print make the cases even more wonderful than that we have cited, and we hesitate to give full credence to any departure from the usual ways of nature.

In another case other facts came nearer home to us, and we will give brief references to them. A girl was dying. Her brother held her to him, with his hand over her heart. A physician watched the approach of death as it crept over her face. Simultaneously they exchanged glances as each recognized the great fact; and, in two seconds after, the flame of the gas burning near the bed fluttered; but a second later a candle flame ten feet away

was extinguished; four seconds later a light was nearly blown out in a long hall, the door of which was open.

In five well authenticated instances the clocks stopped in a few seconds after death; and at two of these the author was personally present. In another case, known by us to be true, a dog sleeping in a closed barn was suddenly awakened by a gust of wind, and instantly commenced to moan piteously at the instant of his master's demise in a house several rods away.

The natural laws that operate in the production of these results are fully described and elaborately explained in another book to which reference has already been made. Our purpose in the present work is to show that there is such an entity as the spirit of a human being, and that it is of the human being only. Many attempts have been made to find the same conditions in animal life, and there the opportunities have been a hundred to one, for the slaughter of animals is a common thing; but never in any instance has there been any indication of the passing of any influence from the animal body such as that which the human life gives up.

The visitation of the spirit of a person who has just died is a matter of frequent experience, although it does not come to public light very often. Yet there have been many authentic accounts published of the spirit of a person (who has just died) visiting some interested party in another abode, near or far. Of this class of cases, one is that of a friend who saw the form of his companion passing through the room. Not knowing that the companion had been ill he could not account for the strange sight; but, as his home was close by, he ran over and found that his friend had just died of apoplexy.

A very recent and very strong case is that of one of our student readers of personal magnetism and universal magnetism; a physician who had been at the head of his profession in one of the largest cities in the Union. His wife died, and a home a few miles away was visited by the opening and closing of doors all through the first floor, and no one there seemed able to account for it. They were thoroughly frightened. This visitation occurred one minute after the death of the wife, as the time was afterwards fixed by a circumstance. Not knowing what was the cause of it all, they went through the house and found upstairs a woman kneeling in fear by the side of her bed. She said,

"My sister, who is Mrs. ———, has just passed through these rooms. Did you see her?" The reply was that all the door of the house downstairs had opened and closed, and they were frightened by the phenomena. They found out who the supposed visitor was, and phoned to the home of her husband, the physician referred to, and the reply came that his wife had just died. Prior to her death she had believed that it was possible for the dead to make themselves manifest, and she had promised to do so if she had the power. This one evidence was all that ever occurred, except that the husband wrote that he had positive proof that she was in heaven and happy, and that she talked to him by responsive thinking. The man was of the highest mental endowments at the time that he said this. He died of paralysis from overwork in his practice. His skill and mental acumen were at their best at the time of his experiences stated, and we are positive that he was honest and not mistaken in his views.

All these things point conclusively to the fact that the soul of the immortal being within the human body goes from earth and lives on afterward in happiness.

Mental magnetism seems too practical for these uses, if we turn to the earlier pages of this book; and it seems too serious for everyday uses if we look at it from the standpoint of the present realm. It all comes down to the fact that there is a connecting influence at large in all forms of life, from the common cell or protoplasm to the ultimate soul that seems to be the goal of this residence on earth. No man realizes what he is here for, unless he takes a day off, and sits down to talk with himself. He has the cursory idea that the world was made for his convenience and pleasure, when in fact nature has very little use for him except as he has use for her. And when he finds out what he is here for, he will soon learn that there is a chain to his life that he reaches clear way off into the remote courts of the sky, even to the central dominion of the heavens. This chain would hold him to his place in the plan of universal life, but he almost invariably cuts it and lets himself loose on his own resources. The magnetic influence has been spent and he is lost.

Man fell by choosing his own fate. Whatever may be the theory as to the cause or process, the fact of his fall remains unchallenged.

The world is not growing better. It cannot grow better. It is

still the recipient of the souls of fallen beings. No clergyman and no theologian denies this statement. The nearest approach to the highest moral idea of this world is to be found in this great country in which we live, in this far-famed and widely extolled America; and here it is a matter of the greatest difficulty to find an honest man; here there are, at this very moment, more than one billion wrongs being concocted in the minds of the people for the coming morrow; here every sin, every wrong, every crime, every form of debauchery, every political diabolism, every cheat, every adulteration, every lie, every falsehood, every business manipulation, every strategy, every grade of perjury, every miscarriage of justice, every stain of honor, every slander, every libel, every form of malice, every method of revenge, every kind of graft, every motive of selfishness, every meanness, and every debasing tendency of the human heart are alert to manifest themselves in the great swirl of existence.

Gambling, cheating, fraud, adulteration, adultery, fornication, dishonesty, bribery, selfishness, malice, murder, drunkenness, venery in the lowest forms that the vilest animal would spurn, debauchery of virtue, mockery at morality, defiance of the laws of nature, abuse of the body by wanton neglect of the health, open challenge of the laws of God, atheism and the consequent self-destruction are some of the many forms of the devil instinct that has been let loose on this globe and that has always controlled the vast majority of its inhabitants; whose companions, suited to the adjustment of the law of affinities, are: The reptile, the snake, the spider, the gnat, the flea, the lice, the filth-bugs, the mosquito, the black plague, the yellow fever, the smallpox, the germs of horrible disease and the universal criminal in high life and in low; for harmony of surroundings is one of the eternal principles of creation.

But mind never dies. If it is not merged and lost in the higher form of the soul's intelligence, it will live on by itself after the body has crumbled to dust and the earth has been effaced from the sky.

A premonition of the eternal character of the human mind is seen in the tremendous scope covered by the thoughts of a person who is drowning. All the years of youth, all the wrongs, crimes, lies and acts of wickedness that have ever been committed, will crowd in one second of time in to the brain and there live to tor-

ment and torture the personal existence, which is in the mind; and only the return to the state of human limitations will bring unconsciousness and relief. When the mind is within the limits of human existence, it is capable of being unconscious, but when it is freed from these limitations, it knows no such blessed relief as unconsciousness.

What concerns us now is the fact that the mind lives forever. If it is taken up into the soul's life, it is blended into that existence and ceases to know suffering and wrongs.

But the man or woman whose soul is not reborn in the body, is left the full activity of the mind after death, and the memory and consciousness are keen and endless. The tortures of an everlasting hell could not be felt if there were no mind to feel them; and what the body is compelled to endure finds the sensation of suffering in a mental form. A fire that never goes out could not be felt at all if the nerves were severed. A man whose foot was pinioned under the timbers of a railroad wreck saved himself the tortures of being compelled to feel the pain of his lower leg roasting by severing the nerves above the place of the burning flesh, thus cutting off the communication to the brain.

It is the mind only that suffers. Nothing else has any feeling. The most horrible conception of hell, of damnation and of eternal punishment, is fully contained in the human mind set free after death and given the power of perpetual life as a mere function of memory, of personal recognition and constant twisting under the taunts of a long array of accusers that march to and fro before it.

The present work has but little to do with this question. The proofs of the law stated are simple and will be fully presented in further works that are devoted to the study of such questions. A sufficient indication, however, of the line of proof is given in the last chapters of this realm of study.

Somewhere off in the cold estate of a starless sky, left utterly alone to itself and its hellish companions, will be found the wondering remnants of each human existence, condemned to eternal suffering by reason of being unable to die, and yet unable to take on life again in any form; writing in the memory of the crimes, wrongs and sins it has committed in its earthly life and its scoffing of every good impulse that arose within its struggling soul, living on and on and on, not as a soul but as a mind that is denied even the blessed peace of annihilation.

Its companions will be the murderers of earth from the first Cain down to the men who are killing innocent lives today either with dagger, revolver, poison, adulteration or cruelity. Its companions will be the men who have robbed others on the highway or in the darkened home, or by trickery, falsehood, embezzlement, theft or subterfuge; and the fires of hell's memory will burn with blistering pain into the agonized minds of those clever fianciers who make their colossal fortunes by stock gambling and the wreckage of countless human homes.

Its companions will be the long array of politicians who, sworn to protect the interests of their country, sold its honor for their own aggrandizement. Its companions will be the bribers and the bribed; the law-makers who sold their honor and their country's honor to the rich and powerful combinations of capital; the officials who, sworn to do their duty to the public, perjured themselves for political protection; the men who ground honest labor beneath the iron heel of tryanny; the toilers who aroused in themselves and in others the hatred of class, and who set on fire the spirit of anarchy and malice, of oppression and murder; the malignant writers for the press and all others who have slain reputation; the gamblers, prostitutes, brewers, distillers and debauchees whose aim in life has been the making of money at the cost of the safety and happiness of others, or the gratifying of their own despicable ends in wanton pleasures; and, without exception, the moral pretenders who pose for public view and yet, within, are honey-combed with vice and sham. These, and countless others, will bear unending companionship to the tortured mind.

Many such a mind has sought death in this life in the hope that the end of the body would be the end of all; and, with a curse at religion, they have sent the bullet through the heated brain, only to find that it was but the beginning of consciousness. How is this known? There is absolute proof that the mental spirits of millions are thus living in agony beyond the grave. If this fact could not be proved we should have avoided the statement. The new work of "Future Seeing and Destiny" presents proof in such volume that no doubt will remain even to the mind of the man or woman who disdains all thoughts of immortal life.

Despite these cloudy and oppressive tendencies of human existence, the soul of the better being is constantly knocking at the portals of the mind, seeking the pure light of its new awakening.

There is hope for all who will accept it; not through fear or in the belief that reward is better than punishment; but as an instinctive craving for the affection of a loving parent who longs to take each one of us by the hand and lead us on to realms of perfect peace and substantial happiness.

The attainment of this great end is possible to every person who wishes it. The method of many moralists and theologians of thrusting heaven upon those whom they solicit to accept it, will not help one iota in the result. The desire must be inborn in the individual, and until it is spontaneous and aggressive, there is nothing to be gained by hurling a kingdom at a serf.

The dearest wish of the human heart is to come again in the love and companionship of those who have passed out of this life and gone on to the unknown bourne. The suffering, the anxiety, the tearing up of the happy garden of earth's affections, and the privations that are the lot of the fortunate as well as the miserable, ought not to end in the oblivion of eternal silence, with never an echo in the dark.

That the soul exists can be proved by any person who will follow this study as it is outlined in this volume. That the soul is in touch with the facts beyond earth can also be proved by any person who will pursue the matter under the principles set forth in this Realm. The proposition is of so vast a nature that it may seem too great for the ordinary individual; but it is at the same time so plain and so elementary that no one is too ignorant to understand its purport and the plan by which its fruitage may be secured.

As long as flowers shed their fragrance in our path, and their petals pour forth color and radiance; as long as the illumined sky revels in the glory of a reflected heaven; as long as sweet songs charm the weary heart and music uplifts our drooping natures; as long as kind words, tender devotion and steadfast love shall bloom in the garden of human life; as long as farewells whispered by the dying are remembered in after years of loneliness; as long as kisses are cherished by the living when the lips that gave them are cold in the ground; so long will the spirit of a better world dwell on earth and hold out to mortals the hope of eternal happiness and everlasting peace; for flowers and fragrance, color and beauty, music and song, devotion and love are expressions of the divine presence.